

# The Sabbath Recorder

## THE CHALLENGE TO MEN

**J**ESUS Christ was a man; he committed his gospel to men; he looks to men today to lead in winning the world to him. Christianity is a masculine religion; it appeals to the militant, the virile, the aggressive that is in manhood at its best. And men as men are waking up to these facts. Christian ministers today are emphasizing their common manhood more, and their priesthood less, than probably ever before in the Christian era. A prominent New York City minister said from the platform of the first Presbyterian Brotherhood Convention that he had never before seen so many ministers in short coats trying to pass themselves off as men! He was speaking in obvious congratulation of that fact, rejoicing that ministers are now more than ever working as men among men, shoulder to shoulder with their fellow-men in the warfare that demands the life of whole men.—*Sunday School Times.*

### —CONTENTS—

EDITORIAL.—The Flying Squadron of the Temperance Army.—England and the Pope. Church Secular Power.—Political-Ecclesiastical Power Unknown Here.—“The Order of the Weak Links.”—Tract Board Meeting ..... 353-355	WOMAN'S WORK.—One Stitch (poetry).—Safety First.—Miss Godfrey Writes From Fouke.—Worker's Exchange ..... 367-369
EDITORIAL NEWS NOTES.—To Furnish Gardens for Employees.—Song Heard Across the Continent.—Ireland's Loyalty to England ..... 356-358	American Sabbath Tract Society—Meeting of Board of Directors ..... 369
That RECORDER ..... 358	YOUNG PEOPLE'S WORK.—What Is Your Society Doing About It?—A Prayer for the Quiet Hour.—Facing Difficulties.—Lone Sabbath Keepers Take Notice.—Our Mission as Young People.—For the Juniors.—A Story About Two Houses.—Superintendents From the Juniors.—“The First Year's Work” ..... 370-377
SABBATH REFORM.—The Sabbath Among Early Jewish Christians ..... 359	CHILDREN'S PAGE.—Bobby Smith's Friend.... 378
A Call to Prayer for a World-wide Revival. Surprises ..... 360	Shelter Beyond the Clouds..... 379
MISSIONS.—Among the Sabbath Keepers in Arkansas and Oklahoma.—Evangelistic Work at Marlboro and Shiloh, N. J.—Revival Work at Marlboro and Shiloh, N. J. .... 362-365	SABBATH SCHOOL ..... 380
Circulating Library ..... 366	How Do You Stand as to Efficiency?..... 380
	DENOMINATIONAL NEWS.—Dr. Frank S. Wells Honored ..... 381
	HOME NEWS ..... 382
	MARRIAGES ..... 383
	DEATHS ..... 383

# The Sabbath Recorder

A Seventh Day Baptist Weekly Published by The American Sabbath Tract Society, Plainfield, N. J.

VOL. 78, NO. 12

PLAINFIELD, N. J., MARCH 22, 1915

WHOLE NO. 3,655

## The Flying Squadron of the Temperance Army

Have you heard of the great work for prohibition now being done by three groups of singers and speakers called the "Flying Squadron of America"? These people, men and women, have for months been sleeping on trains, living at hotels, touring the country, and speaking or singing from two to five times a day, sometimes with two or three overflow meetings, for the purpose of aiding local communities, cities, and States in the fight against liquor. Last September they offered themselves for this work without a prospect of adequate remuneration, and much of the time since then they have received from the funds given to support the work barely enough for expenses, never enough to remunerate them for such services. They are relentless foes of the rum power, and wherever the battle for prohibition is severe and reinforcements are needed, there the Flying Squadron hastens to the rescue. Before the holidays eighty-five cities were visited, and the work is to continue until the great prohibition rally at Atlantic City in June. It is claimed that, in most of the States where state-wide prohibition has been carried, much credit is due to the excellent work of the Flying Squadron. Those who know the facts affirm that the magnificent majority of 20,000 in the State of Washington could not have been secured without the aid given by these consecrated speakers and singers.

Everywhere they have gone, their policy has been to co-operate with local societies and churches, and the result has been a strengthening of existing organizations, and a reinforcement of the moral agencies in the communities. This work of arousing, informing, educating, and influencing the people in lines of moral and spiritual living until they gain mighty victories for righteousness and temperance is indeed a blessed work. Those who, at personal loss to themselves, devote their lives to such a service are the ones whom the world will delight to honor when this fair land becomes the home of a saloonless nation.

This gospel of temperance is as old as the gospel of Christ, and, indeed, a part of it. Whoever throws the influence of his life into the fight against rum will have the satisfaction of knowing that he is doing what he can to bring in the kingdom of God among men.

So far as we can see, **England and the Pope** the Protestant world **Church Secular Power** has much reason to be stirred over the recent action of the British Government in appointing a "special envoy" to the Papal power in the Vatican at Rome. Many of England's leading men, among them Dr. A. C. Dixon, of the *Sword and Trowel*, the magazine of London's Metropolitan Tabernacle, bemoan the fact that Romanism is, of late, creeping into the Established Church. This, he thinks, is bad enough without having the king of a Protestant country, who signs himself "Defender of the Faith," go so far as actually to recognize the Pope as a temporal sovereign; for when the king sends an envoy to become resident at the Vatican, giving him instructions such as are given to an ambassador, men can put no other construction upon his act. Thus, under the stress and strain of war, it seems that the King of England has all but gone back on the policy that for many years has been followed by European nations regarding the Pope and civil government.

Some have noticed that the Pope's New Year's greeting as published in the dailies of England was signed by his "Secretary of State." This savored so much of civil authority, in view of the Pope's well-known proclivity to rule, and seemed so inappropriate, since the power of the state had been taken from him, that suspicions were aroused afresh regarding the age-long ambition of the Papacy to control the world.

Finally, when a noted English preacher openly made the proposition that the Pope be requested to call a convention, or council, of all churches, Catholic and Protestant,

to discuss terms of peace, it seemed to some that the limit of endurance had been reached, and forthwith the cry went up, "What does all this mean?" To many people the reign of Roman politico-ecclesiastical power would be quite as much to be dreaded as that of Prussian militarism.

**Politico-Ecclesiastical  
Power  
Unwelcome Here**

In all discussions upon the Catholic question, there is no disposition on the part of Protestants to criticize, or to question the rights of that people to propagate the religious views that seem good to them. In America absolute freedom of conscience is guaranteed to people of all creeds. The opposition is due to their undisguised political enterprises through which they seem determined to control government and to legislate for the church. When the Catholic Church, as such, gets out of politics and stays out, as other churches do, then the protests of Protestants will cease, but never till then. As *individuals*, men of all creeds have equal political rights; but as members of any ecclesiastical body seeking government recognition and civil power for some particular church, they have no rights at all in a republic like ours.

The world has seen enough of Romish rule in nations where the Pope has held sway; and in America Roman Catholics can not hope to secure for him the same controlling influence in civil matters that he has held in other countries in days gone by. It seems strange indeed if, in this free land, millions of American citizens are still to be governed by a Pontiff dwelling in a foreign country, who knows little of the spirit of our institutions. Every straw in the current, however, shows something of Catholic purpose to rule America. Civilization is not likely to be advanced by such a rule, if we may judge by results obtained in nations where the church has held the scepter. If the Vatican is determined to rule in the United States, then those of the Catholic faith who wish to be true American citizens should break with the Vatican. American citizenship based upon the principles of freedom of conscience is absolutely incompatible with subserviency to a hierarchy located in a foreign land. Before those coming from other nations to our shores can become full-fledged citizens,

they are required to renounce allegiance to a foreign power and to take the oath of fealty to the government to which they come. So it would seem that those coming here who have hitherto been loyal to the Vatican principles of church and state should renounce those principles when accepting citizenship in free America.

**"The Order of the  
Weak Links"**

In a certain Massachusetts town lived recently a wise judge who had within his jurisdiction a large foreign population. Most of the people, though of different nationalities, lived peaceably and got along well together; but there was one particular group, the Lithuanians, who caused the judge much trouble by constantly fighting among themselves. His court was full of cases growing out of their quarrels, and the reputation of the community was suffering through the ill repute of this troublesome faction. After talking the matter over with his probation officer, the judge decided to invite a half-dozen leaders among the Lithuanians to dine with him at his home. There the judge and the officer pleaded with the men, showing them the folly of trying to settle difficulties by fighting. It was also shown them that the entire colony was getting a bad name on their account. This appealed to their national pride, and they decided to take immediate steps toward changing the record of their clan. A public meeting was therefore called and all the Lithuanians came together. After their chief men had spoken, the judge explained more fully how the colony was suffering reproach, and how the Lithuanians could remedy the matter. His appeal to their community and national pride was effectual, and he was able to show them that "the chain was no stronger than its weakest links." Immediately a society was organized, called the "Order of the Weak Links"; and "for the honor of their group, for their national repute," the Lithuanians agreed to take care of their "weak links." This they did to the entire satisfaction of the judge, and the reputation of the colony was much improved.

An "Order of the Weak Links" would save many a church or community a world of trouble. Nothing brings a people into ill repute more certainly than a quarrelsome faction. If contentious members of

a church could only keep their quarrels within their own circle, it might not be so bad. But this they can not do. The entire church suffers on their account, and is judged largely by the reputation given it by some of its weakest members. Many a prospective colony has come into disfavor with the outside world and had its doom sealed by quarrels among some families belonging to it. Those seeking homes prefer communities where peace reigns. A denomination, too, may suffer immensely from misunderstandings and controversies among a few of its leading members. Outsiders will hardly be attracted toward a quarrelsome people. And it takes only a few such to give a bad flavor to the whole body. No school or society can escape the effects of factional wrangling, or the influence of a few dissatisfied ones belonging to the body.

One of the best things that could be done in many a party, society, or church would be to organize an "Order of the Weak Links," whose purpose should be to straighten out things in its own ranks, and to prevent misunderstandings and troubles that bring reproach upon the whole body.

**Tract Board  
Meeting**

The meeting of the Tract Board, on Sunday, March 14, was well attended and matters of considerable interest to the people were carefully considered. Efforts are being made to send help to the scattered ones in the South, east of the Mississippi River, and to those in Colorado. Plans are also under way to resume publication of the *Seventh Day Baptist Pulpit* in July. Rev. Clayton A. Burdick, of Westerly, R. I., will edit it the first six months. Others will be asked to carry the editorial work six months each as the time goes on.

Quite an increase in attendance at the Italian Mission in New York and at the New Era Mission was reported. Brother Savarese is doing a good work. This mission is supported by the two boards acting together.

The Committee on Distribution of Literature reported a net increase, during the month, of fourteen in the subscription list of the SABBATH RECORDER.

Rev. George Seeley's report told of a convert to the Sabbath, a well-informed

man, who rejoices in the new-found truth. Secretary Saunders reported two more, one in New England and one in New York State, who have recently embraced the Sabbath. One of these has gone, as a singer, with Evangelist D. B. Coon and is doing excellent work. We were greatly cheered by the good news. Brother Saunders spoke of the outlook as being very hopeful.

It is proposed to send Dean Main to the Pacific Coast in August, provided he is accorded a place on the program of the "Lord's Day Alliance," which meets in Oakland to discuss questions concerning the enforcement of Sunday observance. If he goes he will have the opportunity of visiting the little churches at Riverside and Los Angeles, and of meeting lone Sabbath-keepers who live within his reach. We should, as a people, do all we can to strengthen the ties that bind our friends beyond the Rockies to their old home people in the East. Some of the letters from California reveal a longing on the part of those who are scattered abroad, to meet and know more of the people of their faith, of whom they read in the RECORDER, but whom they have not seen for years. Whatever we can do to encourage the faithful ones on the Pacific slope should be done with pleasure. We hope every Seventh Day Baptist who is fortunate enough to visit the Panama-Pacific Exposition this year will make it a point to visit Riverside and Los Angeles, and to see as many scattered Sabbath-keepers as possible.

Just here we stopped to refer to some of these letters. Brother Hills says: "It gets pretty lonesome sometimes without Seventh Day Baptist preachers to see occasionally. Severance at Riverside and myself make the whole 'line up' for this coast." Brother Severance writes: "We are hoping that you Eastern people can arrange to all come at about the same time, and can attend this meeting." He means a rally of Eastern friends with the Riverside Church in case enough go to the exposition to make such a rally possible. Brother Moore says: "We have young people who, of their own knowledge, know nothing of our other churches, and we have adult members who never meet our leaders elsewhere. They are all loyal to our denomination, and need the sympathy and help that bind us together."

## EDITORIAL NEWS NOTES

### To Furnish Gardens for Employees

A most comprehensive plan to aid the steel-workers around Lewistown, Pa., has just been made public. Five thousand employees of the Standard Steel Works, and the Logan Iron and Steel Company have been on short time for many weeks, and the companies propose to relieve matters by furnishing the men, free of charge, plots of ground 50 by 100 feet each for gardening purposes. This ground is to be plowed and harrowed ready for use, and the companies will furnish seeds. The only things the workmen have to supply are the tools and a disposition to work. Experienced farmers will even be employed with whom the gardeners may consult at any time without cost to them. The products will be for the sole use of the workmen and their families to whom the lots are assigned. The companies own large tracts of excellent farming-land purchased years ago.

### Song Heard Across the Continent

When, in 1884, Mrs. Louis N. Comstock, as Mlle. Rosa, sang "Annie Rooney" over the first wire between New York and Boston, a distance of 235 miles, all the world wondered. Today that little event has ceased to be wonderful, and the world does not appear much surprised when songs in New York are heard in the exposition buildings at San Francisco, 3,400 miles away! Last week the American Telephone Company arranged a reception in New York at which more than sixty women sent their voices into the company's building at the Panama Exposition near the Golden Gate. On this occasion Mrs. Comstock again furnished the song. This time it was Annie Laurie. "Could you hear all right?" was the question that followed the song. "Fine," was the reply from San Francisco. It was claimed that the voices were as distinct and sounded as natural as they would have in a conversation between New York and Long Branch. After the Annie Laurie song some one at the other end put a cornet to his lips and sent to New York the tune, "It's a Long, Long Way to Tipperary."

### Ireland's Loyalty to England

John E. Redmond, leader of the Irish National party, in an address to 5,000 people in Manchester, England, after referring to the fact that he had before spoken to meetings of Irishmen at that place but never to Irishmen and Englishmen firmly united in a common cause, went on to say:

Ireland has been admitted to her proper place in the British Empire, with which she had as much to do in building up as England. She has already taken her proper place, with perfect and absolute good faith and loyalty.

Official figures covering the period up to February 15 show that 99,700 Irishmen from Ireland have joined the colors, 115,000 from other parts of the United Kingdom, and enough more from the dominions to bring up the total to 250,000. Furthermore, the recruiting of Irishmen is proceeding steadily.

Ten years ago the Kaiser might have found a divided empire, but he has forgotten the march of events. The rule of the people has been substituted for the rule of the classes, and the empire is united on the sure foundation of liberty. In fighting for the empire Irishmen are fighting for Ireland.

The Colorado Legislature, in dealing with questions growing out of the strike troubles, has passed bills defining treason against the State and providing a penalty of life imprisonment or death. One bill prohibits publishing in a newspaper a speech or article "tending to incite riot," and provides for prosecution in such cases. Another bill makes it a felony to attack a member of the national guard, while a third makes it a misdemeanor to refuse to obey an order issued by an officer of the militia.

Three full admirals have been named for the United States Navy, Rear-Admirals Fletcher, Howard, and Cowles. With the exception of Admiral Dewey, who enjoys a unique rank among the world admirals, that of admiral of the navy, Farragut and Porter were the only other Americans allowed to hold the rank of admiral. The new admirals will fly the blue flag with four stars, and will hold the new rank only while they remain fleet-commanders. If detached for other business they return to the old rank and former salary.

According to the new directory the Roman Catholic Church in this country now numbers 16,309,310. The increase in 1914 is placed at 241,325. There are

18,994 Catholic clergymen, of whom 14,008 are secular, and 4,986 are priests of religious orders. The increase in the number of priests was 426, and there were 310 Catholic churches established. Eighty-five ecclesiastical seminaries have 6,770 young men studying for priesthood. There are 284 Catholic orphan asylums, with 45,742 orphans therein; and 5,488 parish or parochial schools have 1,456,206 children enrolled.

Thirty well-preserved Indian skeletons have been taken from the burial place of the Minisink Indians, in Sussex County, N. J., and distributed between the University of Pennsylvania Museum, the New York Anthropological Society, and the United States Government. Suit was brought against George G. Heye, the noted anthropologist, for disturbing the graves, but the Supreme Court reversed the action of the lower court and freed him, on the ground that it was not done in wantonness, nor for profit to himself, but in the interests of science.

Under the topic, "Signs of Spring," one of our exchanges says:

The winter of our discontent seems at the breaking-up point. The Carnegie steel mills are running at full capacity for the first time in nearly two years. The trans-continental railroads are carrying giant crowds of pleasure-seekers to the Panama-Pacific Exposition. The bombardment of the Dardanelles is causing the price of bread to tumble, and Congress has adjourned. These things may be considered among the May flowers and pussy willows, the green grass blades and crocuses of an economic revival.

The decision of the Court of Appeals, making it criminal to hire aliens on public works, threw the contractors for subway building in New York City into distress because it was impossible to secure citizens to do the work. It seemed that everything must come to a standstill. But rapid action in the legislature relieved the situation, and now contractors are to give preference to Americans, and where enough of these can not be secured aliens may be employed to fill out the deficiency. This is right. The nation has long invited immigration. When immigrants arrive they must live by work, as a rule, and while aliens should not be allowed to oust Americans, they should have a chance to obtain labor where they are worthy.

The returns for January, 1915, show a marked falling off in the production of whiskey in the principal distilling States of this country,—Kentucky, Pennsylvania, and Maryland. The first of these States made 4,122,000 gallons less, the second 500,000 less, and the third fell short 400,000 gallons, making a falling off of 5,022,000 in one month. No wonder the liquor men are worried.

Miss Charlotte Barth, of Denver, Colo., who has fallen heir to \$6,000,000, has arranged to finance a religious mission in Denver in the hope of gathering Jewish converts. The mission is to be in the center of the Ghetto, and a full course of instruction in the Protestant Bible will be offered. Miss Barth is twenty-three years of age. She is deeply interested in philanthropic work. Now and then the immense fortunes of multimillionaires fall into good hands and are turned to helpful uses.

The Alabama Legislature means business, in the matter of prohibiting the publishing of liquor advertisements in newspapers throughout that State. It has just passed the bill over the Governor's veto. The law also forbids the circulation of papers published outside the State that carry liquor advertisements. Some will call this a drastic measure; but in view of the effrontery of the privileged malefactors, the rum-sellers of other States, in sending ruin and destruction to homes, lives, and property by mail orders and other methods, what else could be done? Every prohibition State should follow Alabama's example. When the will of the people in any State is persistently overridden by rum-sellers outside, making state laws ineffective, something drastic should be done. When we get nation-wide prohibition, as we some day shall, such troubles will disappear, and men in no one State can bring to naught the laws of another.

With all the criticisms about Billy Sunday's receiving so much for his services, some things are gradually leaking out that disarm the critics and take the sting out of their words. Mr. Sunday does not speak of them himself, but after he has left a place the generous deeds little by little come to the surface.

So far as Philadelphia is concerned, he

went there with the understanding that he was to take his chances of getting his remuneration after the \$58,000 required to prepare for the work was all raised. Then he himself agreed to pay the salaries of his eighteen hired helpers. In ten weeks he delivered more than one hundred and fifty sermons and addresses, and his helpers superintended thousands of prayer meetings, and conducted hundreds of special revival services.

A lady in Camden wrote to a friend that she and her invalid mother enjoyed reading Billy's sermons, and wished he'd write to them. The next morning the evangelist slipped away, and, finding the invalid, prayed with her and read the Bible, to her great comfort. Next day the mother requested the daughter to read again the same verses Mr. Sunday had read, as she wished to hear them once more. On opening the Bible the daughter found a \$100 check between the leaves, put there for their relief. In Pittsburgh he secretly paid a \$4,000 mortgage on the home of a faithful assistant. On being told that a woman who had sent \$50 for the work was poor, and unable to do so, having a mortgage of \$850 on her own home, he said nothing; but later it leaked out through the bank that a check for the amount of the mortgage had been sent her by Mr. Sunday. A poor young man was converted who, as bookkeeper, had a case of defalcation to the amount of \$700 against him. This the evangelist made good, and set the boy on his feet again. According to the Philadelphia *North American* these are only instances illustrating dozens of cases to be found where Billy Sunday has been, showing something of the uses he makes of the money that comes into his hands. That paper thinks the evangelist will receive none too much from the people he has been serving in Philadelphia.

William Jennings Bryan, in what is spoken of as the most eloquent address of his life, induced 12,000 men to sign the total abstinence pledge in a great meeting in Philadelphia one evening last week. It was in the Billy Sunday tabernacle, with an audience of 15,000 people, and is regarded as one of the "greatest anti-booze demonstrations ever held in this or any other country." At the close of his address Mr. Bryan signed a pledge-card before the au-

dience, and when asked to respond, 12,000 stood up. Cards were furnished and their names were secured. In the rum-ridden State of Pennsylvania this host of 12,000 will make the nucleus of a great movement against the saloon. Who would have thought, fifty years ago, that a Secretary of State in this nation would be the leader of such a temperance army today! The audience at times went wild over Secretary Bryan's arraignment of the liquor business.

### That Recorder

REV. G. M. COTTRELL

I may not be a good judge. And I may be too appreciative. Nor does this disparage any of the numbers that have preceded. But to my mind the last issue, March first, was an extra good paper.

No one can say that it fell short in denominational copy, nor that there was a shortage of home writers,—from our aged sister A. K. W. by the Atlantic, to our brand-new young writer "Paul" of the Rockies. And filled up between was our home talent, with matter clear and forceful, making a paper for its place and purpose that I believe would stand comparison with any denominational paper in the country.

Some of the articles were pretty long—yes, and the matter pretty solid, and not much mixed with airy nothings. Some of the themes ran close to the line of our differences, or prejudices, but saved themselves by their kind temper. "The Dance" got the unkindest cut of all, and it may prove the death of it; and I am sure you will not fail to read and reflect on "An Opportunity."

It nearly all was on practical lines, and betokened a spirit of strong conviction and devotion, and deepening intensity, all converging to the end of greater efficiency, and larger growth, development, and expansion of our common Zion.

The Lord bless the paper, and all the writers, and its earnest messages to the good of the readers; and raise up many more to join the staff.

It is too bad that there are still 400-500 that are not getting the benefit of this splendid paper. Let us continue to seek to put it into every Seventh Day Baptist home.

March 10, 1915.

## SABBATH REFORM

### The Sabbath Among Early Jewish Christians

ARTHUR ELWIN MAIN, D. D.

Matthew 24: 20

In the days of our Lord and the Apostles there was a great deal of Jewish apocalyptic literature, that is, writings that set forth in highly symbolic language the expectation of sore persecutions and divine judgments and the hope of a final triumph, for the people of God. The books of Daniel and Revelation, and such discourses as are recorded in Matthew 24, Mark 13, and Luke 21 take their language form from this literature.<sup>1</sup>

Jesus used this figurative language when speaking of the coming of the Son of man in glory; and "he forecast, no doubt, the catastrophe to which the shortsighted policy of the Jewish authorities was hurrying that ill-starred people. The early Church linked together these two classes of utterance, and believed that both would receive their fulfilment at the same period," thus giving to the words of Christ a literalness, and a meaning as to the nearness of his coming, beyond, no doubt, what he himself intended.<sup>2</sup>

The passage we are now studying is from an apocalyptic discourse recorded in Matthew. How much the language is colored by the Jewish ideas of the writer no one can tell; but the evident symbolic character of the words, and the analogy of Jesus' teachings, ought to keep one close to their essential meaning.

The first Gospel was written for Jewish Christians "who would have scruples about going more than a sabbath-day's journey on the sabbath. . . . Whatever be the source of these words, they indicate that the Gospel was written when the sabbath was observed by Jewish Christians."<sup>3</sup>

"The injunction rests probably upon the supposition either that the Christians addressed, being still resident in Judea, would not, at the time contemplated, have cast off their Jewish scruples, or that impediments would be thrown in the way of their flight by the Jews around them," whose fanati-

cism would prevent their rising to a true and spiritual view of the Sabbath.<sup>4</sup>

Assuming that this entire discourse is a fair report of what Jesus said as he was forecasting a period of great affliction, we certainly can not understand him as being opposed to his disciples' trying to escape from persecution and death on a Sabbath day. To say that the true and only reason for this instruction was that "personal safety must not be secured at the expense of Sabbath sacredness"; that "Sabbath sacredness was greater than personal safety,"<sup>5</sup> seems to me to contradict the whole doctrine of our Lord concerning the Sabbath. Jesus taught that man was not made for the sake of the Sabbath, but the Sabbath for man. He taught that the safety and comfort of men, and even of animals, may be secured in complete harmony with the sacredness of the day. The writer quoted above says himself that to relieve suffering on the Sabbath is not a profanation of it; that the Sabbath was for man's spiritual nature; that physical rest was subordinate; that the rest of the Sabbath does not interfere with actual individual needs; and that man was not made to serve the Sabbath at the cost of unnecessary and unreasonable suffering.

The Sabbath is not a holy end, in itself, only as it is a supreme means to highest moral ends. And no form of Sabbath observance can conscientiously be regarded as true and spiritual that does not seem to one's common sense and reason to be altogether Christlike in character and aim.—*Bible Studies on the Sabbath Question.*

1. H. D. B., and H. D. C. G., article "Apocalyptic Literature." Also, *The Homiletic Review*, for October, 1910.  
2. H. D. C. G., article "Matthew."  
3. Plummer, on "Matthew."  
4. H. D. B., article "Sabbath."  
5. Bailey's *Sabbath Commentary*.

Human nature is the same all over the globe, with like capabilities for being aroused by what is greater or finer than itself. In other words, humanity has within itself the divine essence of spirituality, which lies latent and deep down in the heart, but which is quickly aroused into expression by a genuine appeal.—*From "Meditations of a Young Man,"* by Gage Olcott.

"Our headstrong passions shut the door of our souls against God."

## A Call to Prayer for a World-wide Revival

The Commission on Evangelism of the Federal Council of the Churches of Christ in America, acting for the Federal Council, issues a solemn call to the churches of Christ, to unite in prayer for a world-wide revival of true religion. The primal consideration that has inspired this call is the fact that our Lord Jesus Christ always stands ready with all the forces of omnipotence to aid his people, pleading and striving in his name and for his sake, for the salvation of that world for which he died, and which he lives to redeem. We have also the incentive contained in the Savior's prayer the night before his atoning death, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one, that the world may believe that thou hast sent me." Christian unity can find inspiring manifestation, not only in the United States, but in all lands, in united prayers for the salvation of the world.

Another incentive to prayer for world revival is found in the fact that the Christian Church began its career of spiritual advance with a revival of religion so great that the word Pentecost has been a marked note of encouragement to Christians through all the centuries. Pentecostal revivals have been God's gift to the United States repeatedly. The "Great Awakening" of the eighteenth century, the nation-wide revival of the opening years of the nineteenth century, the great spiritual quickening of the year 1857, and other evangelistic movements that could be mentioned, were followed invariably by great spiritual and moral uplifts throughout all our territory. Today our country needs more and greater revivals, revivals more thorough and far reaching in their results in individual salvation than any of the past, and more complete and permanent, in the moral reformation both of individuals and the nation. For the situation in our country is, from a spiritual viewpoint, at a critical stage. A majority of our male population is not in direct connection with any Christian church. Fully forty millions of our adults do not recognize Christian standards of conduct. In addition, many professing Christians have no active interest in the supreme work of the

church, the winning of souls for and to Jesus Christ.

In Europe the situation is strenuous. There, professedly Christian nations are killing and wounding men by the millions, and only a great revival of true religion can produce the inward change demanded, the effecting a mental revolution in the attitude of great nations towards war. And the masses of the warring peoples, as a result of the existing conditions, it is to be noted, are impressed deeply with the value of spiritual realities, so that the church edifices are crowded with worshippers. What is true of Europe is true of other regions. God, as an overshadowing presence, is consciously felt in all the world.

The needs of the hour are definite: the Church Universal reawakened to duty; the Christian conscience rearoused, and a widespread revival of Christ's redemptive Spirit in the hearts and lives of men. Reform measures, it is true, are accomplishing in some lands much good, but still the hosts and forces of sin advance in many places more rapidly than those of the gospel. The great need is for a change of heart; for a return to the simple virtues of the pious life; for the honoring of God's Word because of its absolute truth and great spiritual power; for a return of the recognition of God at the table and fireside; for a renewal of the honoring of God by attending his house, and above all for prompt and constant obedience to the command implied in the words of Christ, "I am come to seek and to save that which was lost."

This solemn call is also the recognition that the duty of regular daily prayer needs at times to be supplemented and intensified by extraordinary prayer. The need for concerted and extraordinary supplication was involved in the Savior's words to his disciples, "Depart not from Jerusalem, but wait for the promise of the Father." And that prayerful waiting brought Pentecost. Every great revival of religion has been preceded by waiting upon God. We plead, therefore, not only for special individual prayer for revival, but we plead for the whole church in prayer, in the spirit of the apostle Paul, who exhorts all Christians, not Timothy only, "that supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all god-

## Surprises

DEAR SABBATH RECORDER:

I was very much surprised the other day when Elder Hurley came to me with two checks from the Missionary Board for my financial relief, and I have been still more surprised to find that, nearly every day since, letters come bringing gifts to supply my needs. This work was all a surprise to me.

A little more than one year ago I was very sick at Jackson Center, Ohio, and very near death's door. Every day since that time I have had pain in my body, and sometimes it has been very severe. What little money I had was spent for doctoring and hospital expenses. The good people of Jackson Center, Ohio, and of Garwin, Iowa, helped me with these expenses. God bless them for their sacrifice and love.

I am living with my children and they are caring for me the very best they can, financially and otherwise. I have never come to want yet, and I need not fear so long as I am in the hands of Jehovah and his dear people. I feel truly grateful, and appreciate the help that comes from a people who love Jehovah and his Sabbath, and one another. I am thankful that I have had some little part in helping to lead men to the foot of the Cross and to the Sabbath of Jehovah.

At the present writing I am feeling about as comfortable as I have since I was taken sick. The doctors all say I can not get well, but may linger for some months.

My faith is not shaken in the least. I patiently wait until my time comes to go home. Yes, home, how sweet the thought! Not a temporal, but an eternal home.

I am requested to say, in behalf of the Advisory Board of the Garwin Seventh Day Baptist Church, that they wish to thank all who have responded, and those who may yet respond, to their call for help at this time.

God bless our beloved Zion.

D. C. LIPPINCOTT.

liness and honesty. For this is good and acceptable in the sight of God our Savior; who will have all men to be saved, and to come unto the knowledge of the truth." The one continuous petition in intercession, however, should be for that blessing divinely promised, "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out in those days of my Spirit." "And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved."

Let prayer then be made for all men, for all nations and their rulers, for all the churches of Christ in this and every land, for all ministers and church officers, for all church members, for the masses of men and women who are in spiritual darkness, and especially for the outpouring of the Holy Spirit in every land in Pentecostal revelations of divine power unto salvation, so that Jesus Christ may be accepted as the divine Savior by all the world, and the Gospel may be applied by the Holy Spirit, that human nature everywhere shall be truly regenerated, and men dwell together here on earth as brethren in Christ, even as it is the assured hope of saved men so to dwell in the everlasting and heavenly kingdom of our Lord and Savior Jesus Christ. Brethren in Christ of every denominational and church name, let us unite in prayer for a world-wide Pentecost, in his name and for the extension of his kingdom, who died upon his cross "the propitiation for our sins, and not for ours only, but also for the sins of the whole world." Let us pray in the spirit and power of the words, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

In behalf of the Federal Council of the Churches of Christ in America.

WM. HENRY ROBERTS,  
*Chairman Commission  
on Evangelism.*

WILLIAM E. BIEDERWOLF,  
*Secretary of the Commission.*

SHAILER MATHEWS,  
*President.*

CHARLES S. MACFARLAND,  
*General Secretary.*

The art of life consists in taking each event which befalls us with a contented mind, confident of good. This makes us grow younger as we grow older, for youth and joy come from the soul to the body, more than from the body to the soul.—James Freeman Clarke.

## MISSIONS

One day a missionary in a Chinese city was told that 35 cents was due at the postoffice on a letter from America. Though unable to call in person at the office, she sent the money by a messenger, for letters from home are too few to lose, in spite of large postage bills that sometimes must be paid. When the messenger returned, the long, heavy letter was eagerly opened; it was an engraved invitation to a college commencement! The unthinking sender had sealed it and then affixed only a 2-cent stamp. Thoughtful friends of missionaries will assure themselves that their mail letter is fully prepaid. When a 2-cent stamp is put on a 5-cent letter the receiver is compelled to pay 6 cents—half postage, half penalty. Few mission lands have a 2-cent rate; any postmaster can state the proper amount due.

### Among the Sabbath Keepers in Arkansas and Oklahoma

REV. WILLARD D. BURDICK

SABBATH RECORDER readers have already learned that I am to spend some time in the Southwestern Association under the direction of the Tract Society.

As an introduction to that trip I conducted a Sabbath School Institute at Jackson Center. A report of the institute will appear in the Sabbath School department of the RECORDER.

On my way from Jackson Center to St. Louis I spent a night at Marion, Ind., with Brother E. F. Loofboro and family. The short visit was pleasantly spent in renewing our acquaintance and talking over denominational interests.

Because of high water I decided not to visit the Little Prairie Church till later in the trip, and so went to Gentry from Brother Loofboro's.

A wreck on the "local" that I took from Joplin to Gentry caused me to reach my destination late on Friday night, February 19. But I found Dea. R. J. Maxson at the depot waiting for me.

I planned to stay two Sabbaths at Gentry,

but as both Sabbaths were stormy I remained another week. During these two weeks we had several rainy days and nights, and the ground was very wet, consequently we could not hold meetings every night, and people in the country were unable to regularly attend the services that were held. But the interest was excellent throughout the meetings.

The conference meetings that followed the sermons were often tender and helpful, and a good number testified that they had been spiritually strengthened during the meetings.

Union revival meetings were held at Gentry in January. As a result of these meetings two of our young ladies had requested baptism and membership in the Seventh Day Baptist church before I reached Gentry. Last Sabbath afternoon we went to Flint Creek and I baptized them—Geneva Maxson and Bessie Hazlett—and Russell Maxson who came out in the meetings that I conducted.

Last night I met with the young people to talk over their work in the Sabbath school and Endeavor society. To me the meeting was one of great promise. Seldom if ever have I seen *all* of the young people of a society give such attention and manifest such anxiety to do better work in the Sabbath school and Endeavor society.

RECORDER readers know that the Gentry church building that once was crowded, now has many empty chairs. I want to tell you that there are now thirty-five or forty children and young people in the society, of great promise.

Early in my visit we were saddened by the serious sickness of Mrs. Martin Maxson. While her present condition is serious we are hopeful that she will recover. Her daughters, Mrs. Skaggs and Mrs. C. C. Van Horn are with her.

It is my opinion that as soon as possible we should place a missionary on this Southwestern field, with headquarters at Gentry. Half of his time spent at Gentry would be of inestimable value to our cause there, and the remainder of the time could be profitably spent among lone Sabbath-keepers and small societies in Oklahoma and Arkansas.

Today I am starting on my trip westward through central Oklahoma, and will return through the southern part of the

State to Fouke, and then visit the Sabbath-keepers in different parts of Arkansas.

I fear that time and expense will not permit me to call on all the scattered Sabbath-keepers of these States, but I will do the best I can.

Muskogee, Okla.,

March 9, 1915.

### Evangelistic Work at Marlboro and Shiloh, N. J.

REV. D. BURDETT COON

The work in the two places was really one campaign. People from both churches worked together in a most beautiful way. Thirty happy candidates were baptized on the last Sabbath evening of the meetings. It was a good, glad time for the churches, people, pastors, and evangelist. The people were hearty in their expressions of appreciation for what the Lord had done for them.

But I do not intend to write now of the details of this work. I simply wish to state a few things concerning the preparation for the evangelistic effort. Sometimes it might almost be said that we prepare ourselves to death. We don't leave room for the Lord to do anything. If we take matters out of his hands we ought not to complain if left to our fate. Pastor Hutchins started a music class in the Marlboro Church. It was meeting with such success that the young people at Shiloh wanted him to start another there. He did so. He had no thought at the time of any special evangelistic effort. Right in the midst of the lessons he was giving these classes, the Spirit of the Lord prompted him to see if he could not utilize the musical talent he was discovering for the honor and glory of God in a short evangelistic campaign in his church. Both choruses agreed to the plan. He combined the two into a good choir of more than fifty voices. These singers were loyal and true to his splendid leadership. He led them right into the spirit of gospel song and service. In all my evangelistic work going through nearly twenty-five years, with many excellent singers, quartets, etc., I have never before had such able assistance as Brother Hutchins and his choir gave in this work. Before each service

Pastor Hutchins and the choir met in a room by themselves and engaged in a special season of prayer for the blessing of God to rest upon the service and the work. Many members of the choir became good personal workers for Christ during the campaign. Pastor Hutchins, while very efficient in his leadership, was very humble. He held the choir, as it were, in his hands for doing his bidding as he was led by the Holy Spirit.

It was a great joy and comfort to my heart when the Shiloh Church began urging that the campaign be transferred to that church. They had helped in a splendid way in the work at Marlboro. About half the candidates that Pastor Sutton received into the Shiloh Church made their start in Christian service in the meetings at Marlboro. Last year I found great pleasure in working a month with Pastor Sutton in the church at Little Genesee, N. Y., where I had once been pastor for five years. Now, just after Brother Sutton had been installed as the pastor of the Shiloh Church, it was an added pleasure to me to work with him again in another church where I had had such pleasant pastoral relationships. The people did not need to urge Pastor Sutton into an evangelistic campaign in that church. He and Pastor Hutchins believe that it is our business to evangelize the world. They are standing for the work that means the conversion of souls, the reviving of our churches, and the making of our cause strong because of real following of Jesus in this gospel work. May God bless them and the people they serve.

Waterford, Conn.,

March 15, 1915.

NOTE.—Professor Paul H. Schmidt, of New York City, who was brought to the Sabbath and our cause during our work in Leonardsville last December, is here with me now conducting the singing in an evangelistic campaign begun here by the Holy Spirit and the people and Secretary Saunders. Backsliders are returning to God and the church, and sinners are being converted. God is answering prayer in a wonderful way. Let us praise God for what he has done, and ask him for still greater things.

D. B. C.

### Revival Work at Marlboro and Shiloh, N. J.

DEAR DOCTOR GARDINER:

I have been asked to write to the RECORDER concerning the special meetings which we have been holding here at Marlboro and Shiloh. Brother Coon has written something of the work, and Pastor Sutton will probably do so, but I want to write, not merely for the sake of telling of the particular work done here, but also with a desire to make a special appeal to our churches. One good brother suggested that I was too modest to give an adequate report of my part in the movement, but I am going to fool him this time. So if I seem to be egotistical just—no, I am not going to tell you to blame some one else, but ask you to overlook the *ego* for the sake of my interest in the cause I love.

The story begins with the suggestion of our good Evangelistic Committee that the churches exchange pastors for this kind of work. This the Marlboro Church agreed to do, choosing Brother Edgar Van Horn to assist the pastor. The matter was duly considered by the church after the pastor insisted that if we took it up it would mean *business* from start to finish, and that I should expect them to stand by the work in every way, and that we should maintain a large chorus choir. About this time Brother Van Horn and myself attended the New Jersey State Sunday School Convention at Newark and received an inspiration from the great chorus choir conducted by Tullar and Meredith of musical fame. I came home and went to work. I was conducting singing-classes at Shiloh and Marlboro. I united these classes with members from both church choirs and began to practice on special gospel music. For several weeks in our homes the people talked and prayed about the meetings and during the last week two prayer meetings were held each night in some home in Marlboro and in Shiloh as a special preparation. One night no meeting was held; this was because nearly the whole Marlboro Church and some from Shiloh gathered at the parsonage for the annual chicken-picking, and a part of the afternoon was given to a most spiritual prayer service.

With such careful and prayerful preparation the meetings began on the evening

of January 17, when Pastor Sutton preached. The next night Brother Van Horn came and continued until Friday night, when Brother D. Burdett Coon came among us to continue the work indefinitely. A more unfavorable time could not have been chosen for the meetings, as there were but a few good nights during the four weeks, but the careful preparation was felt in that the attendance was very good. One of the many things of great assistance was the special arrangement which was made by Mr. George Schaible to bring the Shiloh singers. A large covered wagon was fitted with seats and a team provided, so that, rain or shine, a large company of young people came with no fear of getting cold or wet. The choir consisted of over fifty members. These were not all present at any one meeting; the average attendance was about twenty-five. Voicing the remarks of the community, no more efficient choir ever sang in a small church. The choir gathered in the basement before the services and engaged in a short season of prayer before going to the preaching-service. All of this preparation, the excellent choir, the hearty co-operation of the Shiloh people, combined with the strong, spiritual sermons of these earnest preachers, cause every one to feel that the work was not in vain. The most visible result was in that twenty-six young people consecrated themselves to the service of Christ. These young people have taken up membership, or will do so soon, in four different churches.

But the end of the meetings at Marlboro was not to be the end of the excellent work. The Shiloh Church unanimously invited Brother Coon and the choir to come there and continue the meetings. So after a few days' rest the forces gathered with even greater power at Shiloh. The choir was enlarged, and during a period of most favorable weather the meetings continued with increasing earnestness, the choir having become more adequate and Brother Coon becoming fully "warmed up" to the work in his former parish. On Friday night, at the end of nearly seven weeks of hard work by pastors, singers and people, the climax was reached when twenty-nine young people were led down into the baptismal waters in a union service at the Shiloh baptistry. The church was filled with

interested people who witnessed the beautiful ceremony as these young people confessed Christ before the world. Two of the candidates were converts to the Sabbath.

So far I have purposely left from this story any mention of Paul Schmidt, a young man who joined us at Shiloh and assisted in the music. This young man is a convert to the Sabbath, having come to us during the meetings which Brother Coon conducted at Leonardsville. He is a musician from the ground up, being efficient at the piano, and with the violin and cornet. He also is an excellent singer, with a well-trained, deep, powerful bass voice. For more than a week he aided the services with spiritual songs. Back of his song there is a consecrated heart which drives his messages home to the hearts of his hearers. On the last Sabbath afternoon more than a hundred men gathered during a driving snowstorm to hear him address them. Although he has not done much speaking, every one present was impressed with the deep sincerity and the forcefulness of his message, and all went away pledging themselves before God to be more earnest in service, better fathers, better husbands, better brothers, better sons. The women who were allowed to sit in the gallery also made a like pledge.

Now if this has been too egotistical, I beg of you to please forgive in order that you may get the spirit of my message which is this. For years our denomination has felt that we have been lacking in spirituality. We have tried to believe that the day of old-time revival was in the past. I believe that we are awaking from such a stupor and are coming to our senses. This is seen in that two men, spiritual and efficient, have given themselves to this work and are ready to be used. I fear that the people do not realize this as they should. I confess I did not until Brother Coon came. He left here with no idea where he was to go (a letter received today says that he is at Waterford); no church seemed to be ready for him. Paul Schmidt has made a great sacrifice in order to engage in this work with our people. The efforts of this thoroughly organized choir and the special beforehand preparation for the work at Marlboro and Shiloh have convinced all those who have heard that this is just what we needed and now the people

of this community believe that the right man has come to us in answer to our prayers. We can not speak in too high terms of the sane methods and inspiring sermons of Brother Coon and now he has a consecrated, capable singer, and efficient chorus-leader who can take up this part of the work in a place and thus relieve the evangelist of all anxiety in this respect. Not only is Mr. Schmidt efficient in the music but he is a young man who knows the world from the other side and has arisen above the most appealing temptations; he is able to win his way into the hearts of the young men and boys wherever he goes. *I pray that we may use him.* Oh, that isn't half strong enough to express my feelings in the matter. For the sake of lost souls, for the sake of the cause we love, let us wake up. Throw your wet blankets in the furnace. Get busy for lost men. The Missionary Board is making an experiment. Let it be an experiment for them, but let the people demand this efficient "team" of gospel men. Let them not wait wondering where they will go next. God grant that our churches may book them months in advance and spend all the time in between in getting ready. I have tried to speak earnestly in regard to these men because I have had occasion to see what can be done. I pray that Brother Burdick may soon be blessed with such a helper. "Awake, thou that sleepest."

JESSE E. HUTCHINS.

Bridgeton, N. J., R. 1,  
March 15, 1915.

Life is death on a furlough, and Time, like a mouse, nibbles at our edifices. Everything is deferred. Today wears no glamor; tomorrow is always a holiday; we never are; we are going to be—and so on a day we awake to find we have been swindled. Emerson divined the trick in youth and nailed the everlasting *now* above his door, and each moment brought its treasure, and no hour went but what he was not richer in spirit. He used grief, and ground pain beneath his iron-heeled soul. Life, with her ogres, her chicaneries, her hypocrisies, her seductions, slunk away shamfaced before that presence. For he knew a trick worth two of her. He utilized the *now*.—*B. de Casseres.*



### Circulating Library

Alfred Theological Seminary

The following books are among the recent additions to the circulating library at Alfred. Catalog sent upon request.

- Horne—The Romance of Preaching.  
 Hoyt—Vital Elements of Preaching.  
 Jefferson—The Building of the Church.  
 Johnson—The Ideal Ministry.  
 Hoben—The Minister and the Boy.  
 Trine—The Land of Living Men.  
 Strong—The Next Great Awakening.  
 Rauschenbusch—Christianizing the Social Order.  
 Stelzle—American Social and Religious Conditions.  
 McFarland—Spiritual Culture and Social Service.  
 Gladden—The Labor Question.  
 Careton—The Industrial Situation.  
 Henderson—Social Programmes in the West.  
 Vedder—The Gospel of Jesus and the Problems of Democracy.  
 Bennett—Old Age, Its Cause and Prevention.  
 Batten—The Social Task of Christianity.  
 Wilkinson—Paul and the Revolt Against Him.  
 Hodges—Christianity Between Sundays.  
 Lorand—Old Age Deferred.  
 Hobart—Seed Thoughts for Right Living.  
 Begbie—The Crisis of Morals.  
 King—The Laws of Friendship.  
 Lowry—False Modesty.  
 Lowry—Confidences.  
 Lowry—Truth.  
 Lowry—Teaching Sex Hygiene in the Public Schools.  
 Thomas—Sex and Society.  
 Trine—The Mystical Life of Ours.  
 Lowry and Lambert—Himself.  
 Lowry—Herself.  
 Shannon—Self Knowledge.  
 Moore—The Literature of the Old Testament.  
 Painter—Introduction to Bible Study.  
 Waring—Christianity and Its Bible.  
 Ferris—The Formation of the New Testament.  
 Athearn—The Church School.  
 Cope—Efficiency in the Sunday School.  
 Hodges—The Training of Children in Religion.  
 Slattery—The Girl in Her Teens.  
 Official Report of International Sunday School Convention—Organized S. S. Work in America, 1911-1914.  
 Johnson—Problems of Boyhood.  
 Danielson—Lessons for Teachers of Beginners.  
 Thomas—Primary Lesson Detail.  
 Wilson—The Church at the Center.  
 Gill and Pinchot—The Country Church.  
 Mills—The Making of the Country Parish.  
 Anderson—The Man of Nazareth.  
 Brown—The Christian Hope.  
 Cook—Christian Faith for Men of Today.  
 Moulton—Religions and Religion.  
 Barnes—Elemental Forces in Home Missions.  
 Carroll—The Religious Forces of the United States.  
 Doughty—The Call of the World.

- Griffis—Dux Christus.  
 McAfee—World Missions—From the Home Base.  
 Sanders—History of the Hebrews.  
 Royce—Sources of Religious Insight.  
 Mark—The Unfolding of Personality.  
 King—The Psychology of Child Development.  
 Warner—The Psychology of the Christian Life.  
 Jevons—Introduction to the Study of Comparative Religions.  
 Moore—History of Religions.  
 Gridley—Genesis—The Foundation for Science and Religion.  
 Haddock—Power of Will.

### The World's Need

Is there any necessity for interference with other religions and civilizations, for an active and organized propagandism? Why not trust to the inherent forces of human nature, in the confident assurance that these will be sufficient, ultimately, to renew the face of the earth? The law of progress is elastic; why seek to reduce it to rigid uniformity in method and result? Why not leave China, India and Africa to work out their own regeneration in their own way, as we have done? Because we have not done it; because our Anglo-American civilization owes its origin, its energy, its conquering superiority, to elements that were brought into it by the missionaries of Christianity. Until they came, our ancestors were ignorant, superstitious, cruel. That human nature is under a constitutional law of ethical progress is the purest of assumptions, contradicted by all ethnic testimony. All history shows that until the time of Christ the moral degeneracy of the world was rapid, continuous and universal; and since then the path has been an upward one only for those nations which have received the gospel. Elsewhere the darkness still deepens, and no native prophets appear, clear of vision and strong of hand, to lift the millions from the grave of spiritual death. The forces requisite to produce such a result are not lodged in human nature. They must come from above. They must be carried abroad by those who have been made partakers of the heavenly light and life. The gospel of Christ, in our hands, is the flaming torch that is to dissipate the world's darkness, and the mighty hammer under whose blows its chains are to be broken and its prisons demolished.—A. J. F. Behrends, D. D.

## WOMAN'S WORK

MRS. GEORGE E. CROSLY, MILTON, WIS.  
 Contributing Editor

### One Stitch

One stitch dropped as the weaver drove  
 His nimble shuttle to and fro,  
 In and out, beneath, above,  
 Till the pattern seemed to bud and glow  
 As if the fairies had helping been;  
 And the one stitch dropping pulled the next stitch  
 out,  
 And a weak place grew in the fabric stout,  
 And the perfect pattern was marred for aye,  
 By the one small stitch that was dropped that  
 day.

One small life in God's great plan,  
 How futile it seems as the ages roll,  
 Do what it may, or strive how it can,  
 To alter the sweep of the infinite whole!  
 A single stitch in an endless web;  
 A drop in the ocean's flow and ebb;  
 But the pattern is rent where the stitch is lost,  
 Or marred where the tangled threads have  
 crossed;  
 And each life that fails of the true intent  
 Mars the perfect plan that its Master meant.  
 —Susan Coolidge.

### Safety First

Women's clubs throughout the country are asked to join in the crusade for the protection of girls going to the San Francisco fair, and each club belonging to a state federation is asked to warn the girls of its own locality of the dangers they may expect to encounter should they go to San Francisco without proper chaperons. The following communication sent out from state headquarters contains the resolution adopted at the Biennial of the National Federation held in Chicago last summer and also a "Warning." The request is made that the resolution be printed in the local papers and that the "Warning" be printed on cards and posted in conspicuous places throughout the towns and cities of the land. Not all towns have federated clubs and not all women may hear of this plan. In such towns this would be good work for the Aid societies of our churches to take up. It may not seem to be of importance to your locality, but, as one woman in Milton said, "We might save one girl, and that would be worth while." The resolution and "Warning" follow:

### Warning!

WHEREAS, The Travelers' Aid Society of California has been organized to prevent the terrible loss of American womanhood consequent upon the influx of unattended girls and young women seeking employment in cities where great expositions are held; be it

*Resolved*, That all State Federations of Women's Clubs assume the responsibility of printing and posting throughout their respective States a warning to keep girls from going alone to San Francisco in 1915; that utmost publicity concerning this danger be given by clubs; that verification of the safety of employment secured be offered girls through the Travelers' Aid Society of California; that the girls who will or must go to San Francisco be put under the care and protection of this society, and that full cooperation be given the noble effort of California citizens to protect the girls of the whole United States from harm within their borders.

The women of San Francisco are determined to prevent the letting of a portion of the fair grounds for the purpose of establishing houses of prostitution and are doing all in their power to stay the evil.

However the controversy ends, one thing must be remembered. The vice that sacrifices the girlhood and boyhood of the country, and brings contamination upon innocent women and children—that vice intends to flourish somewhere during the world's fair.

Let it be remembered that the country will be scoured for girls to supply the demand of this nefarious business, and every means that it is possible for man to conceive will be used to snare and mislead these girls in order to secure them.

Every girl should be warned against advertisements of positions in San Francisco, for every place that is worth while will be taken, and the door that will be open to the strange girl will be the door that leads to perdition.

The papers that do their duty to the girlhood of the nation will publish the warning, and women of every town and city who would protect the youth of the land, will sound the alarm and caution and guard the girls of their neighborhood.

### Miss Godfrey Writes From Fouke

MY DEAR MRS. CROSLY:  
 The Christmas vacation was the time I set to write my second letter to you, but, strange as it may seem, vacations are just as short here as they are at home. By

that you will understand I was not homesick. How could I be with many letters, cards, and packages? Then there was a holly Christmas tree to attend and a trip to Doddridge, thirteen miles south of this place. There I visited two country schools where the furniture was homemade. I was entertained in a typical Southern home.

You are, no doubt, more interested in the Fouke School and people than anything else here, so I shall try to tell you about some of the church and school activities. I am not surprised that Arkansas has recently "gone dry," if every town has as much temperance enthusiasm as this one. In the fall the matrons held a declamatory contest. Each contestant gave a temperance selection, and the winner received a medal. A few weeks later the Sabbath school gave a temperance program in which nearly all the pupils of our day school took part. Last month Mrs. Lila Moore, National lecturer of the W. C. T. U., spoke at the Baptist church. All the pupils of the high school and upper grades had the chance to compete for the prizes which were given for the best reproductions of the lecture.

The Ladies' Aid, as well as the Junior and Senior Christian Endeavor societies, have unique methods of earning money. Unlike the temperance work, however, these could not be copied by the Northern societies. The members of the Ladies' Aid have picked off nineteen and one-half bushels of peanuts. Their share was one half of them, which they sold for one dollar a bushel. The Senior Christian Endeavor sent one hundred pounds of holly to the Walworth Christian Endeavor. Perhaps some of you will want to order holly from this society next year, sell it at home, and divide the profits. Think of seeing two wagon-loads of holly or going into the woods to choose the prettiest tree! Also, of gathering big bunches of mistletoe with its waxy green leaves and pearl-like berries. I did both. The Juniors earn their money first, if I am leaving them until the last. Every year they have what is called a "Junior cotton-picking," when they spend the day picking for Mr. Randolph, who pays them the regular price. The money earned this year amounted to about eight dollars. Every one who is willing helps the Juniors earn missionary

money. I helped some, but am certain I could earn more by doing something else. However, it adds one to my list of new experiences.

Although it is cool and cloudy today, we have had many very pleasant days this month. The grass is quite green and the gardens are planted and growing. The chrysanthemums, cannas, jonquils, hyacinths, and narcissus are several inches high, while many of the rose bushes have full-sized leaves and the early flowering shrubs are beautiful with their yellow and deep-pink blossoms. The peach buds are swelling fast and I can hardly wait to see the acres of "pink trees." The view from my window was beautiful last fall with the golden yellow of the peach trees in the foreground, then the green of the small pines, and beyond all the various shades of red leaves of the tall gum trees.

We have had a number of new pupils since the country schools have closed their winter terms. On the whole, I think both the attendance and interest are very good. *Perhaps* I'll write about the school some other time, for I must close now.

Very truly yours,

MINNIE GODFREY.

Fouke, Ark.,  
February 27.

March 7.—My letter is a week old and hasn't been sent yet. It was so cold it froze last night. Mr. Randolph has a new heating apparatus for the peach orchard and had the heaters lighted from nine until about seven this morning. It is still cold and cloudy.—M. G.

### Worker's Exchange

Nile, N. Y.

The Ladies' Aid Society holds meetings and serves a public dinner once each month. We have tied comfortables and quilted, and at one meeting we sewed for the pastor's family.

At our October meeting we had three of our oldest members present, Mrs. R. G. Summerbell, Mrs. Wm. Gardiner, and Mrs. Hannah Babcock, all being past seventy-nine years of age and one of them nearly ninety.

We have received several letters from the non-resident members of our church

which have been much enjoyed by the ladies of the society.

We have gained five new members during the past six months.

On the evening of December 17, we held a fancy-work sale, at which we received over eleven dollars.

On February 18 we enjoyed a sleigh ride to the hospitable home of Mr. and Mrs. L. H. Kenyon. Dinner was served to forty-four by Division No. 2. A program was given, at which time Mr. Kenyon told some of the early history of the church. This was very interesting, especially to the younger members of the society.

SECRETARY.

March 1, 1915.

### American Sabbath Tract Society— Meeting of Board of Directors

The Board of Directors of the American Sabbath Tract Society met in regular session in the Seventh Day Baptist church, Plainfield, N. J., on Sunday, March 14, 1915, at 2 o'clock p. m., President Corliss F. Randolph in the chair.

Members present: Corliss F. Randolph, W. C. Hubbard, C. W. Spicer, Edwin Shaw, Asa F. Randolph, F. J. Hubbard, J. D. Spicer, H. M. Maxson, E. B. Saunders, T. L. Gardiner, Esle F. Randolph, M. L. Clawson, J. B. Cottrell, Iseus F. Randolph, Jesse G. Burdick, L. A. Worden, F. S. Wells, R. C. Burdick, I. A. Hunting, A. L. Titsworth.

Prayer was offered by Rev. E. B. Saunders.

Minutes of last meeting were read.

The Advisory Committee reported progress in arranging for field work during the summer.

The Supervisory Committee reported the completed installation of the new Cottrell press at the Publishing House, and that it is working satisfactorily.

The Committee on Distribution of Literature presented the following report:

Number of new subscriptions for SABBATH RECORDER received during February, 20.

Number of subscriptions discontinued during month of February, 6.

Number of pages of tracts sent out since last meeting, 102,463.

Bailey's Sabbath Commentary, 1.  
Sunday Legislation, Lewis, 1.

Biblical Teachings Concerning the Sabbath, 1.  
Critical History of the Sabbath and the Sunday in the Christian Church, 1.

The Committee on the Italian Mission reported for January and February an average attendance at New Era of 30, in New York, 14, *L'Ape Biblica* printed 3,000, and 1,120 other papers distributed.

On motion it was voted that J. G. Burdick, Asa F. Randolph, and M. L. Clawson be a special committee to investigate sanitary conditions at New Era, N. J., and report to the Board at the April meeting.

Correspondence was read from various parties relating to the work, but requiring no special action.

Voted that the Supervisory Committee be requested to suitably express to C. B. Cottrell & Sons Co. the gratitude of the Board for the generous gift of the new press.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH,  
Recording Secretary.

### Do Your Children Eat What is Set Before Them

In the February *Woman's Home Companion* a spinster, who says she is several years on the shady side of fifty, sets down or records some of her very pronounced ideas on the training of children. On the subject of teaching children to eat what is set before them she says:

"In my own childhood I ate what was on the table for the family, and I don't ever remember expressing, or being asked, my preferences. It is now very advantageous to be able to 'eat anything, anywhere!'"

"On asking a young girl recently what she particularly objected to, when she said she could not eat bacon, she replied, 'I don't know—I have never tasted it!'"

"On the occasion of a picnic supper a friend was eating slices of canned tongue, cut lengthwise and said, 'how delicious this ham is—is it deviled, or what?'"

"It isn't ham at all," I replied, "it's canned tongue."

"Tongue!" said the aforementioned person. "I can't eat tongue!" Down went the plate on the grass and not another morsel was touched."

**YOUNG PEOPLE'S WORK**

REV. ROYAL R. THORNGATE, VERONA, N. Y.  
Contributing Editor

**What Is Your Society Doing About It?**

In last week's RECORDER attention was called to the fact that the Conference year is half gone, and the Young People's Board has fears that it will not be able to provide for all the objects named in its budget, because of the failure of the several churches and societies to respond to the apportionment for the Young People's Board. This apportionment is made by the Board of Finance of the General Conference, and while the amount necessary for the use of the various boards is apportioned to the individual churches, in the case of the Young People's Board in particular it is expected that the different Christian Endeavor societies will take it upon themselves to largely see that the amount of the apportionment for their particular church is raised by their society. Do you know the amount of the apportionment for your church? It is given below for your information. Search it out, and then take the matter upon your mind and heart to see that your society makes an earnest effort to raise the whole amount, so that the Young People's Board may have it to use for the various purposes provided for in its budget. The board must have the money very soon. The members of the board are anxious to see the work go forward. Are we going to disappoint them? The apportionment, in order of associations, is given below.

**Young People's Board Apportionment**

EASTERN ASSOCIATION	
Piscataway	\$15 75
First Hopkinton	44 94
Shiloh	57 54
Berlin	17 01
Waterford	5 25
Marlboro	14 07
Second Hopkinton	8 40
Rockville	23 10
First Westerly	5 25
Plainfield	41 16
Pawcatuck	59 43
New York	10 92
Second Westerly	3 15
Cumberland	3 57

CENTRAL ASSOCIATION	
First Brookfield	23 11
DeRuyter	17 01
Scott	4 20
First Verona	15 23
Adams	31 50
Second Brookfield	19 53
West Edmeston	8 19
Syracuse	2 94

WESTERN ASSOCIATION	
First Alfred	72 24
Friendship	22 89
Independence	14 91
First Genesee	28 14
Richburg	6 57
Second Alfred	46 20
First Hebron	3 78
Scio	2 94
Hartsville	9 45
Portville	4 41
Andover	11 76
Hornell	1 89

NORTHWESTERN ASSOCIATION	
Milton	58 80
Jackson Center	21 12
Albion	28 35
Walworth	18 48
Berlin	1 05
Southampton	1 89
Welton	11 34
Dodge Center	23 10
Carlton	15 33
Nortonville	38 01
New Auburn	4 41
Farina	27 72
Stone Fort	6 72
North Loup	58 80
Milton Junction	33 60
Cartwright	10 92
Chicago	9 45
Boulder	9 87
Farnam	3 78
Rock House Prairie	2 94
Battle Creek	19 11

SOUTHEASTERN ASSOCIATION	
Salem	43 24
Lost Creek	19 32
Middle Island	10 50
Ritchie	12 60
Greenbrier	5 67
Roanoke	6 09
Salemville	6 30

SOUTHWESTERN ASSOCIATION	
Delaware	1 26
Little Prairie	2 10
Fouke	9 24
Hammond	5 46
Attalla	5 46
Gentry	9 45

PACIFIC COAST ASSOCIATION	
Riverside	10 71
Los Angeles	3 78

**A Prayer for the Quiet Hour**

"Dear Lord, let me not be without character, for so must my life be useless and my future hopeless. But hold up before me the glories of a manhood which is sincere and great and brave, and then let me see thee, and hear thee, and talk to thee, that I may thus gain thy graces and grow like thee. O Christ, let not my life wither and die in uselessness and despair, but make me like thee, so that I may serve here and reign hereafter. Amen."

**Conquering Discouragement**

REV. HERBERT C. VAN HORN

*Christian Endeavor Topic for Sabbath Day, April 3, 1915*

**Daily Readings.**

- Sunday—Secrets of happiness (Matt. 5: 3-12)
- Monday—Try praising (Ps. 100: 1-5)
- Tuesday—Try trusting (Ps. 91: 1-16)
- Wednesday—Try prayer (Matt. 26: 36-46)
- Thursday—Try serving (John 4: 3-38)
- Friday—Try forgetting (Phil. 3: 13-15)
- Sabbath Day—Conquering discouragement (Ps. 27: 1-14). (Consecration meeting.)

A BRIEF AND PARTIAL EXPOSITION OF  
PSALM 27

Our psalm is a song of courage. It was born out of the bitter experiences through which David passed triumphantly. It is a shout of triumph; a psalm glowing with lofty faith. In it we catch glimpses of what the Psalmist has passed through and of the discouragements which he has conquered. The flashes of his changing moods only reveal to us his deep conviction of Jehovah's power and willingness to help his believing children. With Jehovah as the strength of his life, of whom need one be afraid? Though the hosts of his enemies should encamp against him, he declares he will entertain no fear, since Jehovah is the light of his salvation.

Doubtless David at this time was an outcast; possibly fleeing from before the face of Saul, the king. As such a fugitive, he was denied the privileges of the sanctuary, and his heart longed for the opportunities of quiet worship. "One thing have I asked of Jehovah, that will I seek after; that I may dwell in the house of Jehovah all the days of my life, to behold the beauty of Jehovah, and to inquire in his temple."

There is no trouble deep enough or distressing enough to cast our Psalmist into a quagmire of doubt. When his feet seem to sink, Jehovah lifts him up upon a rock. What a Rock of comfort and encouragement to us our Savior is. On this Rock all discouragements may be overcome. "Cast thy burden on Jehovah, and he will sustain thee."

Though orphaned by the infidelity of his parents, he will be satisfied in heart and soul with the care of Jehovah. We find frequently in the Old Testament the thought of Jehovah as the Father of the nation, but here is a near approach to an individual rising to the sublime heights of realizing the personal Fatherhood of God.

The Psalmist knows that the only power that can wrest victory from defeat is the strength of Jehovah. So his soul goes out to him for divine leadership and instruction. He will be strong who sees his dangers and knows his weaknesses, and knows also where to seek protection and in whom he may find strength. "Wait for Jehovah: be strong, and let thy heart take courage; yea, wait thou for Jehovah." "So," says Dr. Maclaren, "the psalm goes back to the major key at last . . . and prayer passes into self-encouragement. The heart that spoke to God now speaks to itself. Faith exhorts sense and soul 'to wait on Jehovah.' The self-communing of the Psalmist, beginning with exultant confidence and merging into prayer thrilled with consciousness of need and of weakness, closes with bracing him up to a courage which is not presumption, because it is the fruit of waiting on the Lord. He who thus keeps his heart in touch with God will be able to keep the ancient command which rung so long ago in the ears of Joshua on the plains of Jericho, and is never out of date. 'Be strong and of good courage,' and none but those who wait on the Lord will be at once conscious of weakness and filled with strength, aware of the foes and bold to meet them."

HINTS FOR THE LEADER

Sometime before the Sabbath ask four or five who will be sure to be present to tell in this meeting of some of the discouragements they have overcome. These need not be religious discouragements, necessarily, but those experienced in school, or business, or social activities. What is the secret of their victories?

Begin preparation for this meeting at least two weeks before it is to be held. A month would be better still. Chances are, if you do, you will find in practical experience some good material for your opening remarks or address.

How do you enjoy the meeting where the lesson is mumbled over in a slovenly manner, extracts read from the *Christian Endeavor World* or from some other source without comment, and the leader sinks down with a sigh of apparent relief. Not much. Read *clearly* and *distinctly*—show by your presentation that you have *studied* the passage; use helpful material from the *Christian Endeavor World*, the SABBATH RECORDER, or other papers or books, not as *raw* material but in *your own* well-planned product. Did you ever attend a Christian Endeavor social and have flour, eggs, sugar, cream, coffee, ice, flavorings, etc., all in a jumbled and unprepared state, set before you for refreshments? Would you go again to such a place? No, but you remember with delight the toothsome wafers, cakes, ice-cream and coffee, carefully prepared and daintily passed out to you. As you think of the good time, you can scarcely wait for the next function. The prayer meeting is of far greater importance than the social, and should have at least as much thought devoted to preparation for it, and in its way should be made as entertaining and attractive.

#### HINTS FOR THE TIMID

Remember that three words of *your own* in the way of a testimony are better than a dozen of another, from a quotation or a "clipping." "I love Jesus," or "Jesus is my strength," spoken with the warmth of your own affection, in the sincerity of your own heart, will warm up the hearts of all around you.

A careful following of the daily readings, with earnest meditation, will furnish you well with a helpful thought for this meeting.

Our discouragements often come from our putting the emphasis on the wrong person; "Not I, but Christ in me."

Meet your discouragements with carefully selected promises from God's word. Do not depend upon a chance turning to the Scriptures for a help-word, but furnish your mind with the great promises of God.

What was the real cause of Elijah's

juniper-tree experience? (See 1 Kings 19: 4.)

#### QUOTATIONS WORTH REMEMBERING

"Be sure if you see no blue sky above you, your eye is wrong, not the sky."

"Think of the eternal foundations when discouraged, not of the changing clouds."

"The chief cure for discouragement, the master remedy, must be found in the example of Christ, 'who for the joy that was set before him endured.'"

"Oh, laugh and the world laughs with you,  
Weep and you weep alone;

'Tis easy enough to be pleasant  
When life moves along like a song;  
But the man worth while is the man who can  
smile

When everything goes dead wrong."

Ashaway, R. I.

#### Facing Difficulties

Cast ye up, cast ye up, prepare the way,  
take up the stumblingblock out of the way.  
—Isaiah 57: 14.

"I had ploughed around a rock in one of my fields for five years," said a farmer, "and I had broken a mowing-machine knife against it, besides losing the use of the ground in which it lay, all because I supposed it was such a large rock that it would take too much time and labor to remove it. But today, when I began to plough for corn, I thought that by and by I might break my cultivator against that rock; so I took a crowbar, intending to poke around it and find out its size, once for all. And it was one of the surprises of my life to find that it was little more than two feet long. It was standing on its edge, and so light that I could lift it into the wagon without help."

"The first time you really faced your trouble, you conquered it," I replied aloud, but continued to enlarge upon the subject all to myself; for I do believe that before we pray, or, better, while we pray, we should look our troubles straight in the face.

We shiver and shake and shrink, and sometimes do not dare to pray about a trouble because it makes it seem so real, not even knowing what we wish the Lord to do about it; when, if we would face the trouble, and call it by its name, one half of its terror would be gone.—Gordon, in *"The Watchword."*

#### Lone Sabbath Keepers Take Notice

As I have been appointed superintendent of the Lone Sabbath Keepers' Christian Endeavor Society, I want to explain through the RECORDER what I would like to have you do.

In the first place, the Young People's Board would like very much to get in touch with as many of the Lone Sabbath Keepers as we can. We do not want you to feel that you are forgotten by the members of the board and others who have the privilege of attending church.

I would like to get in touch with the young people and as many of the older ones as I can.

I would like to organize a Christian Endeavor society among the young people of the Lone Sabbath Keepers. After I hear from, say ten or twelve, or maybe less, in a State, I will send the names to each one of them and they are to choose some one they want for a secretary. Then this secretary will keep in touch with each one in her or his State.

If you belong to another Christian Endeavor society you can belong to this society also, because this will be a society of Lone Sabbath Keepers in our own denomination.

If you wish to ask any questions, or if you would like to become a member of this society, please write me.

(MISS) MARJORIE BLIVEN.

Albion, Wis.

#### Our Mission as Young People

MALETA OSBORN

Read at Young People's Hour, meeting of Pacific Coast Association

When we speak of our "mission" we usually think of some of God's work in foreign lands. Indeed, we do have a great mission across the seas but that is not all. Webster defined "mission" as "duty on which one is sent." Although we can not all go to foreign lands as missionaries, we can help in different ways those who are sent.

First, we can lift our hearts to God in prayer for those who have given up their own homes and pleasures to go and live among foreigners and to preach the gospel to them.

Imagine yourself in the place of some of our young missionaries, among foreigners, where you could never go to any church service, Sabbath school, or Christian Endeavor meeting where there were more than three or four Americans like yourself. What would you like to have those in the homeland do to help you? Frequent letters containing interesting pictures, descriptions of our Christian Endeavor meetings, and other interesting items would probably be gladly received. A Christmas remembrance or anything to show that they are not forgotten and that their work is appreciated, would make their lives much brighter. Money is always acceptable in foreign lands, but we can not all give it and so must do what we can.

But the mission which I wish to speak of is that which comes to us Endeavorers in our everyday life.

We have a great duty to our church and to our pastor. We must work for the church if we live up to our Christian Endeavor motto, "For Christ and the Church." There are many other organizations, but the church of Jesus Christ is the greatest one for uplifting men and leading them to learn about the Master. Its need today is for trained young men and women who have a great desire and love for the work which can be done in the church, and also for young men who are willing to enter the ministry.

Another duty to the church and to our pastor is to be present at, and to take part in, every prayer meeting. We should always be in our places on Sabbath mornings at church and at Sabbath school, and listen attentively to what our pastor is saying. If we think our pastor is not doing right, we should not talk against him but should try to help him and pray for him with our whole hearts. Let us always be ready to do anything he asks.

We have a great mission in our school life. We should stand earnestly and bravely for what we think is right. Often when we stand for better things we do not come right out and oppose the wrong; thus we give a wrong impression. The simple life, without the desire for excitement and popularity, with more thought of the spiritual life, is greatly needed in our schools. We as young people should insist that our school life be a perfectly clean and happy one, and we should not allow

coarseness, low speech, card-playing, dancing, billiards, and other wrong things to enter in. We should choose amusements which can not be criticized by Christians. Often when we do not realize it, we are setting an example before others that will lead them to do wrong. Some young people who wish to attend school parties and enter into questionable amusements try to uphold themselves by saying that some of the teachers are always present and they allow it. Nevertheless the teachers are not always right and we should not be led into the wrong by them. The question for us to ask ourselves is, "What would Jesus do?"

At our Christian Endeavor socials we should be very careful what amusements we have, as many are watching us and are ready to be influenced. Are there not numerous games which are not at all questionable and which are yet very interesting and instructive?

Our one great aim in education should not be to complete the course in the shortest possible time so as to get out into the world to gain fame, but we should prepare ourselves for service in the kingdom of God, not trying to do it of ourselves and to our own glory, but through God's help and to his glory.

But one of the greatest missions of our young people as Seventh Day Baptists is the keeping of the Sabbath. Why do we keep the Sabbath? Is it because our parents have kept it? Is it just a habit? Or are there deeper reasons than these? It is true that we young people are not familiar enough with our Bibles and our denominational literature to turn, when questioned concerning the Sabbath, directly to Bible passages proving the seventh day as the Sabbath. Would it not be well for us to make a deeper study of this?

A great many people look on us as being peculiar and differing from other people because we do keep the Sabbath; but Paul said of Jesus, "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people." Therefore we must be stronger, and prepare ourselves more to uphold our position as Seventh Day Baptists. Courage is needed to withstand ridicule, taunts, and jeers. These should not turn us from our plain duties. We young people do not so often meet the arguments against the Sab-

bath while we are at home; but later in life, when we go away to school or enter business, we must come up against them. And when we have overcome these difficulties, the Sabbath means more to us and we are much stronger.

You have heard the phrase, "cracking the Sabbath," but this is only a beginning of greater carelessness. I saw an illustration of this point in the SABBATH RECORDER: "Sometimes in the Alps an explosion is heard, indicating the beginning of a crevasse. At first it is very slight, hardly admitting the blade of a knife, but this apparently slight fracture finally becomes a horrible yawning chasm. So it is when we break with God—just a flaw at first, but it results in disaster."

If we are true Sabbath-keepers we shall never be ashamed of it but shall be proud to uphold the truth.

But let us not give the impression that keeping the Sabbath is all that we need to do, for people watching us see us being very strict in this while we are not strict enough in other things. As Seventh Day Baptists we should, be much more careful, for this reason, in every act of life.

We should be careful of our personal appearance. James L. Skaggs writes thus: "Either the wearing of overfine clothing, expensive trimmings and jewelry, with an air of self-satisfaction and cold indifference to the needs and comforts of others, or extreme shabbiness and filthiness of dress and person, with coarseness of manner and unrestrained expression of emotion, may be received as evidence that the spirit and refinement of Christ are not in the heart in any large measure. In either of these cases there may be virtue and legal honesty, but the religion of Jesus demands more—it demands purity, humility, love, tenderness,—refinement. Refinement and culture are not Christian virtues in themselves, but to true Christian virtue add real refinement and culture and you have the finest product of the creative power of God. I do not find in the overdressed and most stylish belle or dude an expression of culture and refinement, but rather in the unassuming, clean, tidy people who have sufficient breadth of mind, sympathy, gentleness, and good manners to enable them to mingle with different classes of people without giving or receiving offense."

"In character, in manners, in style, in

all things, the supreme excellence is simplicity."

We should be careful in our daily actions. There are none of us who can not be polite and kind to those around us. "Politeness is to do and say the kindest thing in the kindest way." If we feel kindly toward any one we can not help doing things in the kindest way for that one; and if we really have the Christ-spirit in us we will be kind to all.

"The man who is careful how he speaks out will always be polite. For discourtesy and rudeness, impudence and insult, there is never an excuse, or the conduct of any one else is never an excuse. Under the most trying circumstances our real ladies are always ladies, our real gentlemen do not change."

The place in which young people can perform real Christian service is in the home. Who of us, when we speak of our mission, thinks of the home as a mission field? Why is it that our nearest and dearest ones get the crossiest looks and words, while we speak kindly to those outside our own home?

Picture an Endeavorer's home in the evening where the mother, very tired and with a severe headache, is hurrying to get supper; the daughter is playing the piano; the son is deeply interested in a book which he is reading; the children are quarreling over their games and toys; the baby is fretful. Then father comes home, tired and discouraged with the day's work. No one goes to greet him; but, perhaps, one looks up from his work to say an indifferent "Hello." The supper is eaten in silence and, after the meal, the mother, tired as she is, washes the dishes alone, the children go on with their play, and no one draws up an easy chair for father.

But let us change this picture. Imagine this home with the mother tired and with a headache, as before, but with the daughter helping her, smiling and speaking kindly, telling her how sorry she is that her head aches, pausing now and then to show the children how to play the games and trying to make them happy; making the baby comfortable or trying to keep her from fretting. Now father comes home. The children run to greet him. The son draws up an easy chair by the fire, speaks an encouraging word and hands him the evening paper, while he steals an occa-

sional kiss from mother. All try to make the home cheerful, as they know father is tired and discouraged. At supper the children tell their little experiences, mother's face brightens as some one praises the good things she has prepared, and father's face loses some of the lines of care. Do you not think that every member of the family is happier because of the smiles and kind words? If all Endeavorers' hearts were filled with the sunshine of God's love, this would be the condition in many more of our homes than it now is. The stranger entering such a home could not help wishing for such a Savior in his own life.

Do we young people have such an interest in the kingdom of God that we are willing to give up all thought of self and carry out "our mission" among our own friends and associates, and in our own homes and lives, because we love Christ and want to do his will? If we have, the result will be the winning of souls to Christ, the church, and to the Sabbath.

May we, forgetting self, give our hearts and lives to this mission, and may God lead us to his glory.

### For the Juniors

Ever since taking up the work of editing Young People's Work, the present editor has cherished the desire to be of service to the boys and girls of the Junior Christian Endeavor by doing something that might prove to be helpful both to them and those who are giving of their time and devotion to Junior work.

This desire was only increased when, some weeks ago, a Junior superintendent asked through the columns of the department why it is that so few items appear in the RECORDER from our Junior superintendents. This person also suggested that as the superintendent of the only Seventh Day Baptist Junior Christian Endeavor Society in the State of Ohio, she would be most grateful for an exchange of ideas and a report of work done.

During the past few months, the editor of Young People's Work has earnestly sought for suggestions as to how his cherished desire might be worked out and materialized. It is hardly necessary to say that he was not overwhelmed with sug-

gestions, though all assented to the desirability of such an undertaking.

At last the editor has found it possible to realize his desire in a modest way, which he hopes may be expanded with the approval and co-operation of Junior workers throughout the denomination.

A beginning has been made by finding an experienced and consecrated Junior worker who has consented to write a lesson story each week, based on the regular Junior Christian Endeavor prayer-meeting topics for 1915, as published by the United Society of Christian Endeavor. Our lesson story begins with the topic for the first Sabbath in April, "A Story About Two Houses." Look for it in another place.

Later on, the editor hopes to amplify these lesson stories by suggestions for the help of Junior teachers. More than that, the help, suggestion and criticism of all others interested in Junior work is solicited. If you have tried methods that have proved helpful, or if there are things happening in your Junior work that would be interesting and helpful to others, will you not take the pains to tell the editor of Young People's Work about it? I am sure that our boys and girls are as bright and active as those of any other denomination, and that we are all anxious that they should be kept in His kingdom, or won into it. Dear Junior superintendents, what methods are you using that have proved helpful in doing this? Will you not tell us all? If the cherished desire of the editor is to be realized, you must help. Will you do it?

### A Story About Two Houses

F. E. D. B.

Junior Christian Endeavor Topic for April 3, 1915

Lesson text: Luke 6: 46-49. (Consecration meeting.)

Dear Juniors: I hope you have studied carefully the four previous lessons in this wonderful sixth chapter of Luke, so you can the better understand our lesson today.

Jesus was telling his disciples how they should live if they wanted to belong to his kingdom.

He told them just how to act in their everyday life among their enemies as well as their friends.

He wanted them to know that their *actions* showed what they felt in their *hearts* even more plainly than did their *words*.

These wonderful lessons which Jesus taught his disciples then are just as much needed by his followers today, and we must study God's word to find out his "sayings" and what he wants us to do. Read James 1: 22.

In verse 46 of our lesson, Jesus asked the question to show them how foolish and useless it was to call him Lord, which means Master, unless they tried to be his obedient servants.

To make it still plainer, he talks about *coming, hearing, and doing* in verse 47, and to illustrate, tells the story of the two houses, verses 28 and 29. Read also Matthew 7: 24-27, where you will find the builder was called either *wise* or *foolish*. So you see the *character* of each man is shown by the way he built his house.

The wise man dug down deep in the earth until he came to the solid rock, then laid a firm foundation to build his house upon. When the strong winds blew, and the big rains or melting snows flooded the streams, so the water came dashing up around his house, it did not even *shake*, for "it was founded upon a rock."

The foolish man did not put any foundation under his house, simply building it on the loose earth or sand; and when the storms and floods came beating against it, nothing could hinder its sudden fall and complete ruin.

Now, boys and girls, which example are you going to follow? I am sure you will choose the wise man for your pattern, and try to build strong Christian characters.

Then the trials and temptations, which come to test us all, can not move you, for your life will be built on the sure foundation, Jesus Christ, the "Rock of Ages." Read First Corinthians 3: 11.

#### LESSON TEACHINGS

We must not mock God by calling him "Lord," unless we are truly his servants.

What things must we do to prove he is our Lord?

Deeds mean more than words.

Our true characters are shown by the lives we live.

Will you be wise and build your life on the "Solid Rock," Christ Jesus?

"Youthful builders day by day,  
Building with the words we say;

Building from our hearts within,  
Thoughts of good, or thoughts of sin;  
Building with the deeds we do,  
Action ill, or pure and true;  
Oh, how careful we must be,  
Building for eternity."

Consecration prayer: "Create in me a clean heart, O God; and renew a right spirit within me."—Psalm 51: 10.  
Suggested "Key-word," "Rock."

### Superintendents From the Juniors

The very best material for the Junior and Intermediate superintendents of the future should be in the Junior and Intermediate societies of the present. If the present superintendents will go to the more promising of the boys and girls and set before them the ideal of Junior superintendency, they will respond to it. Tell them you can not always carry on the work, and that some one ought to be in training to take it up. Tell them you think that they have the ability to do it, if they only develop and train their powers. Show them the far-reaching importance of this work for the children, and urge it upon them as something worthy of their highest ambitions. Then use them as assistants in every possible way. Give them committee work to supervise. Place in their charge some Juniors that need especial help. Have them give little talks to the society on subjects within their range. Talk over your plans for the society with them. Consult them often. All this, of course, without putting them into any official position, but as well-understood steps in preparation for the superintendency some day. This method of developing superintendents has been tried many times, and with the best of results for the societies and the young people that are trained.—A. R. W., in *C. E. World*.

### "The First Year's Work"

The following letter, entitled "The First Year's Work," which was written in competition for a prize offered by the *Junior Christian Endeavor World*, appeared in the March issue of that paper. It is quite evident that the work told of was done by the Battle Creek Seventh Day Baptist Junior Society. To say the least, it details a goodly number of interesting and help-

ful activities. But we ought not to have to go to other papers for a report of such splendid work done. Why can we not have these interesting activities told of through the columns of the RECORDER? The letter follows.

Our Junior society was organized January 25, 1914, with fifteen members. We now have the largest society in the county. We hold our meetings every Seventh day afternoon at the Sanitarium.

The Juniors lead the meetings each week. After the lesson we separate into three classes, with a teacher for each. The two younger classes have Bible stories and the older class studies the Bible by books. We have learned the books of the Bible, the Ten Commandments, the Twenty-third Psalm, and the Beatitudes.

At the Bible memory-meeting we had a Bible contest conducted like a spelling match, each one in his turn giving a verse of Scripture. At the end of the hour nearly half were still standing.

During the summer we sold pansies and gave bouquets to the sick. We also sent a basket of flowers to the city hospital.

In September we gave a play entitled "The Bells of Bonnydinge." A collection was taken to help to fill the treasury. At Christmas we gave another play, "In the Service of Christmas." In this play were scenes showing how the Christmas elves try to bring cheer by giving to the needy. This idea was made real by our giving bundles of clothing and baskets of food to families here. We sent \$2 to two poor children who do not live in Battle Creek. We joined in the campaign for saving Belgian babies by giving cans of milk. We contributed \$2 toward a fund for a hospital in Lieou-oo, China.

We are all trying very hard to earn Junior pins. Each Junior earns a point by learning verses, taking part in meeting, either by prayer or speaking, for good behavior, and for committee work. For the first ten points a star is received; for the next ten, a crescent, and the next ten, a sun. After the last ten points are earned a silver Junior pin is given.

We take eleven copies of the *Junior Christian Endeavor World*, which is very helpful and also interesting.

GLADYS E. COON,  
President.

Battle Creek, Mich.

Many have a value and affection for Christ, and yet fall short of salvation by him, because they can not find it in their hearts to forsake other things for him. They love him, and yet leave him, because they do not love him enough, but love other things better.—M. Henry.

"Children seldom rise in character above the model given by their mother."

## CHILDREN'S PAGE

### Bobby Smith's Friend

"Humph!" said Billy Doane, as he stooped to pick up something small and light-colored that lay in the middle of the road. "It's nothing but an old post-card, I guess, but maybe I'd better see whose 'tis. It might be important."

Now Billy Doane wasn't in the habit of reading cards that didn't belong to him, but, somehow, this seemed a little bit different. It surely couldn't do any harm to look at the address, so he didn't hesitate more than half a minute. "Whew!" he exclaimed, as he finished the last line on the front of the card. "It's Bobby Smith's, and that hired man must have lost it out of the wagon. He's an awfully careless man; I shouldn't think Bobby's father would hire him."

Billy's hands were fingering the card curiously, turning it from one side to the other, while Billy was thinking. But suddenly he put it back exactly where he had found it. "Humph!" he said, as he pushed his hands far down in the pockets of his gray coat, and started up the street. "Guess I won't read any more of it, for it might be important, and then I'd have to carry it to Bobby. If I did, I'd lose that ride with father; he's probably waiting for me at the store right now. I wouldn't miss that ride for anything. No siree, sir, I wouldn't—not for Bobby Smith, anyway, when he lost my new catching-glove."

Billy tried to hurry, but he didn't seem to get along very fast, for a tiny bit of a voice inside of him kept saying so many things that made his feet go slower and slower.

"Huh! Do you like yourself, Billy Doane?" it began. "I shouldn't think you would. It's dreadful to be little and mean. Bobby Smith's shut up in the house with a cold, too. He doesn't get many post-cards, either."

Billy wriggled and twisted around in his gray coat, but made no reply.

"It might be very important, and perhaps a team'll run over it and spoil it," went on the wee little voice. "If 'twas just a picture post-card, 'twouldn't be so bad, but it's a real postal card like your father

gets. And maybe the hired man will be discharged. He's got a sick boy to take care of, too, and he might not get another place right off."

"Serve him right," muttered Billy, under his breath. But by this time his feet had refused to carry him any farther in the direction of the store, so he just had to turn around and go back to the post-card.

It was still there where he had left it. Billy picked it up and put it in his pocket without looking at it. He'd have to take it anyway, whatever it said, and the sooner he started the better, for Bobby Smith lived a whole mile away, and his own home was still farther down the road. It was useless to think about the ride now.

Bobby wasn't in sight when he reached the Doane farm, but Bobby's mother met him at the door. "Go right in, Billy," she said cordially, just as if there hadn't been any quarrel between the two small boys. "Bobby'll be so glad to see you. It's been pretty lonesome for him lately."

"Maybe she doesn't know about Bobby and me," thought Billy, as he wiped his feet on the mat by the back door.

"Bobby's not a tattletale," suggested the wee voice that made Billy change his plans so many times. "He's your friend."

So Billy put on his bravest air, dived far down into his coat pocket for the card, and then edged into the sitting-room where Bobby was curled up in the big morris chair. What happened after that drove everything but the post-card out of Billy's mind, for it was an important one.

It was from Bobby's uncle Jack, who was unexpectedly going west for a year, and he wanted to give Bobby his beautiful collie dog. If he decided to take him, somebody must meet the six o'clock train at Bradford, for he was sending him on by a friend. If no one came, the friend would keep the dog. He greatly wanted him.

"Oh!" cried Bobby, when the card had dropped from his hand. "Do tell father quick! It's almost five o'clock now, and there's only just time enough to make it. O Billy, don't let me lose him. He's the beautifullest dog, and we can't ever afford to buy one. I've saved and saved, and I've only got thirty cents toward it."

"Of course, you won't lose him," declared Billy, as he hurried to the barn in search of Bobby's father. Ten minutes later he and Bobby stood by the sitting-room win-

dow and watched Mr. Smith and the hired man drive out of the yard. "We'll make it," the hired man called back, cheerfully.

"Whew, Billy, you're a stunner!" was Bobby's comment, as he turned away from the window. "Well, have the splendidest times with Bruce; he knows lots of tricks. Bet you I'm glad you found that card!"

"But I pretty nearly didn't bring it," admitted Billy, honestly.

"Of course you'd have brought it," replied Bobby, looking up at Billy in astonishment. "Why Billy Doane, you're my friend."

"Whew, but I'm glad I am," thought Billy, as he started for home. "And I don't believe he lost that glove at all; maybe its right where I put it. Rides and catching-gloves are all right; but they're not worth so much as friends. It's great to be friends!"—*Alice Annette Larkin, in The Child's Hour.*

### Shelter Beyond the Clouds

EDGAR L. VINCENT

A thousand, two thousand, three thousand feet skyward! There amid the fleecy clouds the air scout meets a hostile bird of the air and realizes that the ship of the sky is armed with a deadly machine gun!

A spurt of something coming through the mist! Another and another! The daring sailor of the heights knows he is in peril! He quickly pushes his lever forward, and down for a thousand feet the monoplane dives, almost turning over in its plunge!

Then upward and onward again, far out beyond a deep bank of clouds which hide the scout from unfriendly eyes! Safe in the shelter of the clouds!

Life has many a place of danger for the souls of us all. Be we young or old, our battle is ever on with the foes of the heart, seen and unseen. We rise today, thinking that no evil will befall us. Are we not happy? Every moment brings its work. We love and are loved. Why care or think of aught else?

Ah, but how suddenly out of the shadows comes the enemy of the soul! His darts are aimed straight at us! Where now is our safety?

High up in the heavens shall we be sheltered from evil! There is a height at

which no evil thought, no suggestion of wrong, no sinful passion can touch us! It is up where God sits on his throne, and nowhere else is there such freedom from the besetment of sin!

Are we sore pressed by temptations? Does it seem as if we must go down before the shafts of sin? Let us haste away beyond the clouds and be with God! There he will take us and shield us from it all! No danger here! All, all is well!

The way? It is the way of the Book, the way of quiet sitting in His presence for a little while every day, the way of earnest prayer, the way of trusting supplication; and this is the way that leads to joy and peace and gladsome service for the King!

Beyond the clouds lies our sure defence!

### A Knock-down Blow

A friend of mine, an old missionary in China, gave a Bible to a cultivated Chinese gentleman—a Confucianist—asking him to read it and then to tell him what he thought about it. After a few months he returned to the missionary and said, "I have read this book with great interest—it is a great book, and I am inclined to try these teachings; but," he added, "according to this book you are not a Christian!"

The old missionary, startled at this sweeping assertion, replied, "What do you mean?"

The Confucianist answered, "I read that a Christian is a man who is not handicapped by anxiety and worry, and is usually a happy man. He is one who knows that his God, who cares for the falling of the smallest bird, will surely care for him. This book commands him to cast his care upon God, and it assures him that he will receive the gift of peace. I read that Jesus said to his disciples that he gave them his joy, and he furthermore said, 'Let not your heart be troubled.' I find that a Christian is an unworried man. But you are the most worried man I know. You impress me as having a thousand cares. You are anxious about details concerning which, as these Gospels teach, you should trust God. You are not an unworried man. You are not a Christian."—*The Christian Herald.*

## SABBATH SCHOOL

REV. L. C. RANDOLPH, D. D., MILTON, WIS.,  
Contributing Editor

Cultivate social relations with your scholars. A boy will not have the face to misbehave in class if he has eaten a doughnut in your parlor two nights before. There is a new link binding him to you.

\* \* \*

The number of students is greatly underestimated. The fact is, everybody is in a class of some kind. Those boys standing on the station platform puffing cigarettes and staring at our train with stupid eyes, are in school. It is the wrong kind, of course, and its finished product is bad.

\* \* \*

That clear-eyed, resolute-faced lad wearing overalls covered with flour-mill dust, is a member of a Bible class, I'll guarantee, and a home-lover. He bears the marks. He is at the depot on business. Every alert movement has a purpose. He is making a man.

\* \* \*

Billy Sunday tells of a woman who said to him: "I get furiously mad, but I'm over it in a minute." "So is a gattling gun," added the revivalist, "but it does a lot of damage just the same." This story threw light on one of our Sabbath-school lessons.

\* \* \*

Yet our men found that gunpowder was a good thing when rightly handled and controlled. They admired the righteous indignation of Saul which blazed against the Ammonites. The Spirit of God hates evil. Led by a man filled with that Spirit, Israel went to victory.

All virtue consists in having a willing heart. God will lead you as if by the hand, if only you do not doubt, and are filled with love for him rather than fear for yourself.—*Fenelon.*

King Henry VI., of England, had it said of him, "He never forgot anything but injuries." And to Cranmer it was said, "If you want to get a favor from him, do him a wrong."—*Charles Jordan.*

### How Do You Stand as to Efficiency?

Professor A. E. Whitford read the story of the talents and the unprofitable servant Tuesday morning in chapel and spoke somewhat as follows:

"The trouble with the unprofitable servant was that he failed to make use of what he had. I heard some traveling men talking the other day. They were from one of the largest grocery firms in the country. You know probably how business men are rated so that large firms know whom they may credit. One of the points business men are rated on is efficiency. We have a way of rating the Christian Endeavor societies. In physics efficiency is defined as the ratio of useful work according to labor expended, or we may say it is the ratio of output to input. The efficiency of the man with the five talents was one hundred per cent, that of the man with the two talents was also one hundred per cent, and that of the man with the one talent was zero.

"We should be rated on our physical, mental, social, and spiritual qualities. It is not easy to prepare a list of perfect or complete questions. It is not easy to prepare questions by which we may examine ourselves, but I have drawn up a list. This has been suggested to me by articles in recent numbers of the *Independent*.

#### STUDENT'S PERSONAL EFFICIENCY TEST

Directions: In answering questions write 100 for "yes," 0 for "no." If the answer is a partial affirmative, write the number between 0 and 100 that expresses the degree of assurance. Then add the column of percentages, divide the total by 20, and the answer will be your approximate grade in efficiency. The value of the test lies in the honesty of the answers.

1. Do you like your work?
2. Have you learned the best and quickest way to get your lessons?
3. Have you adopted a definite program for each day's work so as to use advantageously all your time?
4. When there is a lesson to be prepared, or a task to be performed, have you acquired the habit of going directly at the work at the appointed time without delay?
5. Have you acquired the habit of perfect attention in your classes and are you a good listener?

## DENOMINATIONAL NEWS

### Dr. Frank S. Wells Honored

The regular meeting and dinner of the Plainfield Dental Society at Truell Inn were combined last night with a surprise for its oldest member, Dr. Frank S. Wells, of Grant Avenue, who has just completed the fiftieth year in his profession.

On account of his being a veteran of the Civil War, the decorations were of the national colors, and the napkins on the table were folded to represent miniature tents, each supporting a small silk flag. In the center of the table was a large bouquet of fifty Sunburst roses, one for each year of the doctor's practice.

Dr. W. E. Stelle presented to Dr. Wells a pearl and diamond scarf pin, speaking as follows:

"Fifty years ago this month Dr. Frank S. Wells began his practice of dentistry. During all these years he has practiced with honor to himself and to his profession. His efforts have ever been uplifting and untiring. Dr. Wells, fortunately, believes that the wealthiest are not the happiest, and he cares more for a healthy brain and a strong body.

"He has been a kind, loving husband, father and friend. Many times he has helped the less fortunate by his timely advice and generosity. As a preceptor to those who have been trained by him his patience and conscientious efforts have always been a fine example.

"On his left hand is the mark of a wound received in the performance of his duty to his country as a soldier in the Union Army in the 60's."

Dr. Wells responded appropriately and wished his fellow members the full enjoyment of as many years in practice as have been vouchsafed to him.

Dr. Wells is seventy-three years old and has always practiced in Plainfield. In the Civil War he was a member of the First U. S. Regiment of Sharpshooters.—*Plainfield (N. J.) Courier-News.*

A letter from Mrs. L. A. Platts tells of the severe illness of Dr. Platts with the grip. The report of a few weeks ago regarding Dr. Platts' call at his sister's home may have been misleading as to his condi-

7. Are you in perfect physical health?
8. Have you learned how to get well and keep well?
9. Have you discovered what foods, baths, and exercises increase your energy and heighten your mentality?
10. Do you breathe deeply and hold an erect posture?
11. Is your sleep sufficiently long, dreamless, and refreshing with your sleeping-room perfectly ventilated?
12. Do you eat slowly, moderately, regularly?
13. Do you have a definite time for recreation, and can you relax entirely during that time?
14. Do you avoid uselessly spending your time in the halls, on the campus, or in the library?
15. Do you realize which of your habits, thoughts, or emotions impair your efficiency as a student?
16. Are you correcting your known weakness: physical, mental, social, and spiritual?
17. Can you be optimistic under all circumstances?
18. Are you independent, fearless, positive?
19. Are you tactful, cautious, courteous?
20. Have you a great motive that rules your life by which you know why you are in college?

Divide total by twenty.

It has been pointed out that very few are above forty per cent efficiency. The man who is earning forty dollars a week ought to earn one hundred. The man who gets eighty-two per cent in his studies ought to be getting two hundred and five.—*Milton College Review.*

### SEVENTH DAY BAPTIST COLONY IN FLORIDA

Lone Sabbath Keepers, especially, are invited to investigate the opportunities offered for building up a good home among Sabbath Keepers in this land of health and prosperity. Correspondence solicited.

U. P. DAVIS,  
Ft. McCoy, Florida.  
T. C. DAVIS,  
Nortonville, Kansas.



tion. He was able to do this only by having the sleigh drawn close to his own steps and then close to his sister's steps so he would have no walking to do between. For a week before Mrs. Platts' letter was written, her husband was having a serious pull-back, so he could not add his usual message to the "budget" of letters started in China. For many years this budget has passed around twice a year among the "boys" of other days.

Rev. T. J. Van Horn, of Dodge Center, Minn., and Rev. H. Eugene Davis, of Walworth, were guests of Rev. H. N. Jordan at dinner today. Messrs. Van Horn and Davis are on their way to exchange pulpits this week.—*Journal-Telephone*.

Rev. S. R. Wheeler, of Boulder, Colo., writes that he is comfortable to a moderate degree most of the time, but of late has not been as well as usual. He longs to be able to walk to church and about town, but says the prospect for that is not bright. He adds: "I leave it with God. Praise his holy name, heaven is just over there. It cheers me to read the SABBATH RECORDER and note the good work of the workers, and, by faith, to see the large results of their godly labor."

Secretary E. B. Saunders, of the Missionary Board, spent Sabbath and Sunday in Plainfield and New Market. He spoke in the Plainfield church on prayer-meeting night and on Sabbath morning, and visited the Italian Mission at New Era on Sabbath afternoon. On Sunday he attended the meeting of the Tract Board at Plainfield.

### Home News

MILTON JUNCTION, WIS.—A few words again from Milton Junction. Notwithstanding war and rumors of war, talk of hard times and feeling pinched a little ourselves, the Milton Junction Church and society is pressing forward with the Lord's work. Our regular services are well sustained, and pastor and people are working together in fine harmony.

On Sabbath eve, February 5, a union service with the Milton Church was held in our church. Evangelist W. D. Burdick preached a strong and appropriate sermon

to a large congregation. After the sermon, Pastor Jordan baptized nine of our young people. Six of these were of the messenger department of our Brotherhood. The others were two young men and the wife of one of them.

The next day, at our Sabbath-morning service, our pastor gave these, and also Brother T. B. Davis and wife, who came with letters, a most cordial welcome into our church life. This was an occasion of much rejoicing and of renewed courage.

There is scarcely one left in our Sabbath school, over ten or eleven years of age, who is not already a member of the church. But there are those astray outside, whom we should earnestly seek.

The next Sabbath the Christian Endeavorers had charge of our morning worship and gave us a very satisfactory service.

On Sunday night, February 14, a union temperance service under the auspices of our local W. C. T. U. was held in our church. The program was "the best yet."

There is just one thing of importance lacking in these temperance meetings, namely, the *ears of many voters*.

Our choir needed new music and, instead of asking the church to appropriate \$25 for it, they gave a supper in our church parlor, February 17, which was a pleasant social occasion and netted them about \$26.

The evening of February 25 was an occasion of joy for our young folks and for some who are older. Our faithful superintendent of the Juniors, Sister H. E. Shrader, with her little helpers, had arranged a Junior social which was a fine success. It makes some of us want to be young again when we see how Christian people are *directing* the play of children instead of seeking to suppress it. The world moves. Let us keep pace in all good things.

O. S. M.

### Wanted

A copy of *History of Sabbatarian Churches*. By Mrs. Tamar Davis. Philadelphia, 1851.

Any one willing to dispose of a copy of the above named book for a reasonable price, will please address, stating condition of book, and price,

THE SABBATH RECORDER,  
Plainfield, N. J.

## MARRIAGES

DAUGHERTY-DU TOIT.—At the home of the bride's parents, Mr. and Mrs. C. DuToit, near Garwin, Iowa, February 3, 1915, by Rev. J. H. Hurley, Mr. Glenn Daugherty and Miss Ethel DuToit.

## DEATHS

COON.—Anthriss Gabrilla Wright Coon died February 14, 1915, aged 86 years.

She was the daughter of Nathan and Cynthia Hempstead Wright, whose family consisted of ten children. She was born on Truxton, now Cuyler Hill, but most of her life has been spent in DeRuyter.

About fifty years ago she was married to Aaron Coon, and to them two children were born, Rosa and Edwin, Edwin F. and two stepsons, Charles M. and Dewitt B. Coon, survive her.

For many years she has been a consistent member of the DeRuyter Seventh Day Baptist Church.

Sister Coon was a devoted wife and loving mother, both to her own and stepchildren, and gave a mother's loving care to her grandson, Charles Butler, who made his home with her from infancy to manhood.

She was tenderly cared for by her stepson, Dewitt B. Coon, at whose home funeral services were conducted by her pastor, Rev. L. A. Wing, February 17, 1915. Burial was in Hillcrest Cemetery. L. A. W.

### Thomas A. Edison Wins Finest Battle in the Whole War

In the November *American Magazine* a staff correspondent, writing under the title "Edison in War Time," gives a wonderful account of the achievements since the outbreak of the European war. Edison is of course a tremendous manufacturer, using great quantities of raw materials many of which have in the past been imported from Europe. One particular requirement in the manufacture of phonograph discs is a ton and a half of carbolic acid a day. The Edison works are the largest users of carbolic acid in America. At the outbreak of the war this supply was suddenly cut off and Edison, working night and day, set about the problem of discovering how he could meet this situation. He found the best way to manufacture carbolic acid in large quantities and then called in experts

and asked their opinion as to how long it would take them to set up a plant to manufacture enough for his uses. They said that six months would be required and Edison laughed at the idea. In the following passage from the article appears a description of how Edison himself set up a plant in seventeen days:

"He detailed forty men, draftsmen and chemists; told them what he wanted; divided them into three eight-hour shifts; and gave the command to start.

"They worked twenty-four hours a day for a week; and he with them. He lived in his laboratory—nothing new for him, he has often done it before. His meals were sent in, and he ate them when he got around to it. I happened to be in the laboratory one day when he came in to lunch—half past two, and a little cold toast and some tea. The standard British ration looked Delmonico's best by comparison. He has a couch in an alcove off the laboratory with a quilt which has seen service, and shows it, and here he would stretch out and sleep for an hour or so, as he could make the time.

"In a week—one hundred and sixty-eight consecutive hours of work for forty men in three shifts, and Edison in one—the plans were finished. The campaign was fully organized; the supplies were ready; mobilization had been going on meanwhile at record speed,—better than Russian speed,—and the great siege began.

"The siege lasted— How long? Six months, nine months, remember, was the professional estimate of the other industrial commanders. *Seventeen days*, and the stronghold fell. On the eighteenth day after the plans turned out seven hundred pounds of carbolic acid. (The plant is being run daily and before long will be turning out two thousand pounds a day.)"

Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he do not cheat his neighbor. Then all goes well. He has changed his market-cart into a chariot of the sun.—*Emerson*.

Laws for children, but ideals for men; laws for the political world, but ideals for the old and outgrown world of the past, but ideals for the new and resplendent universe of God.—*Pres. F. D. Kershner*.

## SPECIAL NOTICES

The address of all Seventh Day Baptist missionaries in China is West Gate, Shanghai, China. Postage is the same as domestic rates.

The First Seventh Day Baptist Church of Syracuse, N. Y., holds Sabbath afternoon services at 2.30 o'clock in the Yokefellows' Room, third floor of the Y. M. C. A. Building, No. 330 Montgomery Street. All are cordially invited. Rev. R. G. Davis, pastor, 112 Ashworth Place.

The Seventh Day Baptist Church of New York City holds services at the Memorial Baptist Church, Washington Square, South. The Sabbath school meets at 10.45 a. m. Preaching service at 11.30 a. m. A cordial welcome is extended to all visitors. Rev. E. D. Van Horn, pastor, 606 West 191st St., New York City.

The Seventh Day Baptist Church of Chicago holds regular Sabbath services in room 913, Masonic Temple, N. E. cor. State and Randolph Streets, at 2 o'clock p. m. Visitors are most cordially welcome.

The Church in Los Angeles, Cal., holds regular services in their house of worship near the corner of West 42d Street and Moneta Avenue, every Sabbath afternoon. Sabbath school at 2 o'clock. Preaching at 3. Everybody welcome. Rev. Geo. W. Hills, pastor, 264 W. 42d St.

Persons visiting Long Beach, Cal., over the Sabbath are cordially invited to the services at the home of Mrs. Frank Muncy, 1635 Pine Street, at 10 a. m. Christian Endeavor services at the home of Lester Osborn, 351 E. 17th Street, at 3 p. m. Prayer meetings Sabbath Eve at 7.30.

Riverside, California, Seventh Day Baptist Society holds regular meetings each week. Church services at 10 o'clock Sabbath morning, followed by Bible school. Junior Christian Endeavor at 3 p. m. Senior Christian Endeavor, evening before the Sabbath, 7.30. Cottage prayer meeting Thursday night. Church building, corner Fifth Street and Park Avenue. Rev. R. J. Severance, pastor, 1153 Mulberry St.

The Seventh Day Baptist Church of Battle Creek, Mich., holds regular preaching services each Sabbath in the Sanitarium Chapel at 2.45 p. m. Christian Endeavor Society prayer meeting in the College Building (opposite Sanitarium), 2d floor, every Friday evening at 8 o'clock. Visitors are always welcome. Parsonage, 198 N. Washington Ave.

Services are held at the home of Mr. and Mrs. W. H. Saunders, 14 South Grant Street, Denver, Colo., Sabbath afternoons, at 3 o'clock. All interested are cordially invited to attend.

The Mill Yard Seventh Day Baptist Church of London holds a regular Sabbath service at 3 p. m., at Mornington Hall, Canonbury Lane, Islington, N. A morning service at 10 o'clock is held, except in July and August, at the home of the pastor, 104 Tollington Park, N. Strangers and visiting brethren are cordially invited to attend these services.

Seventh Day Baptists planning to spend the winter in Florida and who will be in Daytona, are cordially invited to attend the Sabbath-school services which are held during the winter season at the several homes of members.

This is the story of a tragedy, the common tragedy of *almost*. This young fellow brought so much, but he kept back the one bit, little in size, that controlled all. It was as though he said: "I'll give the door into my life, the whole door, except—just this very little square spot over the side, containing lock and knob."—S. D. Gordon.

## The Sabbath Recorder

Theo. L. Gardiner, D. D., Editor  
L. A. Worden, Business Manager

Entered as second-class matter at Plainfield, N. J.

### TERMS OF SUBSCRIPTION

Per year .....\$2.00  
Per copy ..... .05

Papers to foreign countries, including Canada, will be charged 50 cents additional, on account of postage.

All subscriptions will be discontinued one year after date to which payment is made unless expressly renewed. Subscriptions will be discontinued at date of expiration when so requested.

All communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Plainfield, N. J.

Advertising rates furnished on request.

## America's Destiny

In the blood of Europe the destiny of America is being written. When the last battleship has been sunk, when the last engagement has been lost and won, and the shattered remnants of armies return to the weeping women in a thousand towns and villages; when rulers and statesmen and diplomats take breath again to contemplate the ruin wrought by their folly, it seems inevitable that towering over all should be the sturdy, unshaken figure of America, in politics, in industry, in finance the master of the world. If the God who holds the nations like the dust of the balance in his hands be leading us to this high destiny, let us approach it humbly; and may he grant that in the day of our power we shall be wise and gentle in its exercise.—*Chicago Evening Post*.

We grow lonely as the years go on, and we can not make new friends like the old. And in one's own heart there often comes a change. The keen vitality of a younger day seems to pass from some. Slowly much dies out of man, and he wonders if the promise of his faith can be true at all. But the one thing that will surely remain through everything is the love of God. Fix your stake ten years, twenty years, a hundred years, a thousand years forward into the future, and you and I know nothing whatever about each other or about ourselves; but we know that God will love us then. Time shall not separate us from the love of God. We may boldly face tomorrow, knowing that it may take from us what it will, but it can not steal this jewel, for this is a thing hid with Christ in God.—*John Kilman*.